

THE
OXYRHYNCHUS PAPYRI

PART VIII

HUNT



P
OXY
1515

EGYPT EXPLORATION FUND

GRAECO-ROMAN BRANCH

THE
OXYRHYNCHUS PAPYRI
PART VIII

EDITED WITH TRANSLATIONS AND NOTES

BY

ARTHUR S. HUNT, D.LITT.

HON. PH.D. KOENIGSBERG ; HON. LITT.D. DUBLIN ; HON. IUR.D. GRAZ
LECTURER IN PAPYROLOGY IN THE UNIVERSITY OF OXFORD, AND FELLOW OF QUEEN'S COLLEGE
CORRESPONDING MEMBER OF THE ROYAL BAVARIAN ACADEMY OF SCIENCES

WITH SEVEN PLATES

LONDON

SOLD AT

THE OFFICES OF THE EGYPT EXPLORATION FUND, 37 GREAT RUSSELL ST., W.C.
AND 527 TREMONT TEMPLE, BOSTON, MASS., U.S.A.

KEGAN PAUL, TRENCH, TRÜBNER & CO., DRYDEN HOUSE, GERRARD ST., W.
BERNARD QUARITCH, 11 GRAFTON ST., NEW BOND ST., W.

ASHER & CO., 13 BEDFORD ST., COVENT GARDEN, W.C., AND 56 UNTER DEN LINDEN, BERLIN
AND HENRY FROWDE, AMEN CORNER, E.C., AND 29-35 WEST 32ND STREET, NEW YORK, U.S.A.

1911

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OXFORD

HORACE HART, PRINTER TO THE UNIVERSITY

P R E F A C E

THE delay, for which I must beg the indulgence of subscribers, in the publication of this volume, is chiefly due to the lengthy preliminaries which were necessary for the production of two of the new classical texts, the *Meliambi* of Cercidas (1082) and the fragments of an anonymous Satyric drama (1083). Those papyri, with 1091-2, are derived from the second of the large literary finds made in 1906 (cf. the *Archaeological Report* for that year, p. 12), which was at once more extensive, more scattered, and in worse condition than the first. Before any text from it could be dealt with, some thirty thousand pieces of various sizes had to be flattened and examined, a task which occupied several weeks of last year. Possibly some further small fragments may yet be identified; but the great bulk of the find, at any rate, has now been prepared for sorting and copying; and that serious additions will be made is a contingency not sufficiently probable to justify a further postponement.

In editing the new classical fragments (1082-7) I have once more enjoyed the great advantage of the assistance of Professor U. von Wilamowitz-Möllendorff, to whom I am deeply indebted, especially with regard to 1082 and 1086. Professor U. Wilcken was again kind enough to look through the proof-sheets of the non-literary section and to contribute a number of valuable comments. Occasional suggestions received from other friends are recorded in connexion with the texts concerned. To all my helpers, including the Proof-reader of the University Press, I here return hearty thanks.

Another instalment of Oxyrhynchus papyri is designed for the next volume, which I hope to issue early in 1912.

ARTHUR S. HUNT.

QUEEN'S COLLEGE, OXFORD,
MAY, 1911.

CONTENTS

| | PAGE |
|-----------------------------------------------------------------------|------|
| PREFACE | v |
| LIST OF PLATES | viii |
| TABLE OF PAPYRI | ix |
| NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS | xiii |

TEXTS

| | |
|------------------------------------------------------------|-----|
| I. THEOLOGICAL FRAGMENTS (1073-1081) | I |
| II. NEW CLASSICAL TEXTS (1082-1089) | 20 |
| III. EXTANT CLASSICAL AUTHORS (1090-1099) | 121 |
| IV. DOCUMENTS OF THE ROMAN AND BYZANTINE PERIODS: | |
| (a) Official (1100-1108) | 164 |
| (b) Declarations to Officials (1109-1116) | 180 |
| (c) Petitions (1117-1121) | 200 |
| (d) Contracts (1122-1134) | 214 |
| (e) Taxation (1135-1138) | 235 |
| (f) Orders (1139-1142) | 238 |
| (g) Accounts (1143-1147) | 242 |
| (h) Oracular Questions, Amulets, &c. (1148-1152) | 249 |
| (i) Private Correspondence (1153-1165) | 254 |

INDICES

| | |
|------------------------------------------|-----|
| I. NEW LITERARY TEXTS: | |
| (a) 1082 (Cercidas) | 271 |
| (b) Other Texts | 275 |
| II. EMPERORS | 283 |
| III. CONSULS, ERAS, INDICTIONS | 285 |
| IV. MONTHS AND DAYS | 286 |
| V. PERSONAL NAMES | 287 |

| | PAGE |
|------------------------------------------------------|------|
| VI. GEOGRAPHICAL | 293 |
| VII. RELIGION | 294 |
| VIII. OFFICIAL AND MILITARY TITLES | 295 |
| IX. WEIGHTS, MEASURES, COINS | 297 |
| X. TAXES | 298 |
| XI. GENERAL INDEX OF GREEK AND LATIN WORDS | 298 |
| XII. INDEX OF PASSAGES DISCUSSED | 313 |

LIST OF PLATES

| | |
|--------------------------------------------------|----------------------|
| I. 1074 recto, 1075, 1077, 1080 recto | } <i>at the end.</i> |
| II. 1082 FRS. 3, 4 | |
| III. 1083 Fr. 1, 1084 | |
| IV. 1087 | |
| V. 1090, 1092 Col. ix, 1100 | |
| VI. 1073 verso, 1097 recto, 1098 verso | |
| VII. 1114 | |

TABLE OF PAPYRI

| | | A. D. | PAGE |
|-------|------------------------------------------------------------------------|-------------------------------|------|
| 1073. | Old Latin Version of Genesis v-vi | 4th cent. | 1 |
| 1074. | Exodus xxxi, xxxii | 3rd cent. | 4 |
| 1075. | Exodus xl | 3rd cent. | 5 |
| 1076. | New Recension of Tobit ii | 6th cent. | 6 |
| 1077. | Amulet: St. Matthew iv | 6th cent. | 10 |
| 1078. | Epistle to the Hebrews ix | 4th cent. | 11 |
| 1079. | Revelation i | Late 3rd or 4th cent. | 13 |
| 1080. | Revelation iii, iv | 4th cent. | 14 |
| 1081. | Gnostic Gospel | Early 4th cent. | 16 |
| 1082. | Cercidas, <i>Meliambi</i> | 2nd cent. | 20 |
| 1083. | Satyrical Drama | 2nd cent. | 60 |
| 1084. | Hellanicus, <i>Allantis</i> i | Early 2nd cent. | 71 |
| 1085. | Pancrates, <i>Hadrian and Antinotus</i> | 2nd cent. | 73 |
| 1086. | Scholia on <i>Iliad</i> ii | 1st cent. B.C. | 77 |
| 1087. | Scholia on <i>Iliad</i> vii | Late 1st cent. B.C. | 100 |
| 1088. | Medical Receipts | Early 1st cent. | 110 |
| 1089. | An Alexandrian Chronicle | 3rd cent. | 115 |
| 1090. | Hesiod, <i>Opera</i> | Late 1st cent. | 121 |
| 1091. | Bacchylides, <i>Dithyrambs</i> | 2nd cent. | 123 |
| 1092. | Herodotus ii | Late 2nd cent. | 127 |
| 1093. | Demosthenes, <i>Contra Boeotum</i> | 2nd cent. | 135 |
| 1094. | Demosthenes, <i>De Falsa Legatione</i> | 5th cent. | 145 |
| 1095. | [Isocrates,] <i>Ad Demonicum</i> | 4th cent. | 147 |
| 1096. | Isocrates, <i>Panegyricus</i> and <i>De Pace</i> | 4th cent. | 151 |
| 1097. | Cicero, <i>De Imp. Cn. Pompei</i> and <i>In Verrem</i> II. i | 5th cent. | 153 |
| 1098. | Vergil, <i>Aeneid</i> ii | 4th or 5th cent. | 158 |
| 1099. | Greek Paraphrase of Vergil, <i>Aeneid</i> | 5th cent. | 160 |
| 1100. | Edict of a Praefect | 206 | 164 |
| 1101. | Edict of a Praefect | 367-70 | 166 |
| 1102. | Report of Legal Proceedings | About 146 | 169 |
| 1103. | Proceedings of the Senate | 360 | 172 |

TABLE OF PAPYRI

| | A. D. | PAGE |
|--------------------------------------------------------|-------------------------------------|------|
| 1104. Application for Payment | 306 | 173 |
| 1105. Notice to the Agoranomus | 81-96 | 175 |
| 1106. Letter to Paulus | 6th cent. | 177 |
| 1107. Letter of Eudaemon | 5th or 6th cent. | 179 |
| 1108. List of Officials | Late 6th or 7th cent. | 179 |
| 1109. Selection of Boys (<i>ἐπίκρισις</i>) | 160-1 | 180 |
| 1110. Census-return | 188 | 182 |
| 1111. Census-returns | 203 | 184 |
| 1112. Purchase of Acacia-trees | 188 | 187 |
| 1113. Return of Unirrigated Land | 203 | 189 |
| 1114. Declaration of Inheritance | 237 | 192 |
| 1115. Reply to a Strategus | 284 | 196 |
| 1116. Nomination to an Office | 363 | 198 |
| 1117. Petition to a Praefect | About 178 | 200 |
| 1118. Petition to an Archidicastes | Late 1st or early 2nd cent. | 202 |
| 1119. Petition to a Strategus, &c. | 254 | 203 |
| 1120. Petition | Early 3rd cent. | 210 |
| 1121. Petition to a Beneficiarius | 295 | 211 |
| 1122. Engagement of Services | 407 | 214 |
| 1123. Devolution of Domain-land | 158-9 | 215 |
| 1124. Lease of Land | 26 | 217 |
| 1125. Lease of Land and Loan | 2nd cent. | 218 |
| 1126. Lease of Land | 5th cent. | 220 |
| 1127. Lease of a Pigeon-house | 183 | 221 |
| 1128. Lease of a Dining-room | 173 | 223 |
| 1129. Lease of Dining-rooms | 449 | 224 |
| 1130. Loan of Money | 484 | 225 |
| 1131. Promissory Note | 5th cent. | 228 |
| 1132. Repayment of a Loan | About 162 | 229 |
| 1133. Receipt | 396 | 231 |
| 1134. Official Receipt for Rents | 421 | 233 |
| 1135. Receipt for <i>Anabolicum</i> | 3rd cent. | 235 |
| 1136. Receipt for <i>Anabolicum</i> | 420 | 236 |
| 1137. Receipt for Dues on Land | 562-3 | 236 |
| 1138. Receipt for Money-taxes | 5th or 6th cent. | 237 |
| 1139. Order from a Logistes | 4th cent. | 238 |
| 1140. Order for Vegetable-seed | 293 | 239 |
| 1141. Order for Wine | 3rd cent. | 240 |
| 1142. Order for Purchases | Late 3rd cent. | 240 |
| 1143. Temple-account | About 1 | 242 |

TABLE OF PAPYRI

xi

| | A. D. | PAGE |
|-----------------------------------------|-----------------------------|------|
| 1144. Temple-account | Late 1st or early 2nd cent. | 243 |
| 1145. Account of a Sitologus | 1st cent. | 244 |
| 1146. Account of Payments | Early 4th cent. | 245 |
| 1147. Account of Arrears | Late 6th cent. | 247 |
| 1148. Question to the Oracle | 1st cent. | 249 |
| 1149. Question to the Oracle | 2nd cent. | 250 |
| 1150. Christian Prayer | 6th cent. | 251 |
| 1151. Christian Amulet | 5th cent. (?) | 251 |
| 1152. Christian Amulet | 5th or 6th cent. | 253 |
| 1153. Letter of Apollomius | 1st cent. | 254 |
| 1154. Letter of Theon | Late 1st cent. | 256 |
| 1155. Letter of Theonas | 104 | 257 |
| 1156. Letter of Anubion | 3rd cent. | 258 |
| 1157. Letter of Pathermouthis | Late 3rd cent. | 259 |
| 1158. Letter of Lucius | 3rd cent. | 260 |
| 1159. Letter to a Wife | Late 3rd cent. | 262 |
| 1160. Letter of Trophimus | Late 3rd or early 4th cent. | 263 |
| 1161. Christian Letter | 4th cent. | 265 |
| 1162. Letter of Leon | 4th cent. | 266 |
| 1163. Letter of Heraclammon | 5th cent. | 267 |
| 1164. Letter of Theodosius | 6th or 7th cent. | 268 |
| 1165. Letter of Victor | 6th cent. | 269 |

NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS

THE general method followed in this volume is the same as that in Parts I-VII. Of the new literary texts, 1082-3 and 1086-7 are printed in a dual form, a literal transcript being accompanied by a reconstruction in modern style; 1088-9 are given in modern form only. In the others, and in the fragments of extant authors, the originals are reproduced except for division of words, capital initials in proper names, expansion of abbreviations, and supplements of lacunae. Additions or corrections by the same hand as the body of the text are in small thin type, those by a different hand in thick type. Non-literary documents are given in modern form with accentuation and punctuation. Abbreviations and symbols are resolved; additions and corrections are usually incorporated in the text and their occurrence is recorded in the critical apparatus, where also faults of orthography, &c., are corrected if they seemed likely to give rise to any difficulty. Iota adscript has been printed when so written, otherwise iota subscript is employed. Square brackets [] indicate a lacuna, round brackets () the resolution of a symbol or abbreviation, angular brackets < > a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets [] a deletion in the original. Dots placed within brackets represent the approximate number of letters lost or deleted; dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots underneath them are to be considered doubtful. Heavy Arabic numerals refer to the texts of the Oxyrhynchus papyri in this volume and in Parts I-VII, ordinary numerals to lines, small Roman numerals to columns.

The abbreviations used in referring to papyrological publications are practically those adopted in the *Archiv für Papyrusforschung*, viz. :—

P. Amh. = The Amherst Papyri (Greek), Vols. I-II, by B. P. Grenfell and A. S. Hunt.

Archiv = *Archiv für Papyrusforschung*.

B. G. U. = Aeg. Urkunden aus den K. Museen zu Berlin, Griechische Urkunden.

P. Brit. Mus. = Greek Papyri in the British Museum, Vols. I-II, by F. G. Kenyon; Vol. III, by F. G. Kenyon and H. I. Bell; Vol. IV by H. I. Bell.

- C. P. Herm. = Corpus Papyrorum Hermopolitanorum, Vol. I, by C. Wessely.
 C. P. R. = Corpus Papyrorum Raineri, Vol. I, by C. Wessely.
 P. Cairo Cat. = Catalogue des Antiquités égyptiennes du Musée du Caire, Papyrus grecs d'époque byzantine, by J. Maspero.
 P. Fay. = Fayûm Towns and their Papyri, by B. P. Grenfell, A. S. Hunt, and D. G. Hogarth.
 P. Flor. = Papiri Fiorentini, Vol. I, by G. Vitelli; Vol. II, by D. Comparetti.
 P. Gen. = Les Papyrus de Genève, Vol. I, by J. Nicole.
 P. Giessen = Griechische Papyri zu Giessen, Part 1, by E. Kornemann and O. Eger; Part 2, by P. M. Meyer.
 P. Grenf. = Greek Papyri, Series I, by B. P. Grenfell, and Series II, by B. P. Grenfell and A. S. Hunt.
 P. Hamburg = Griechische Urkunden der Hamburger Stadtbibliothek, Part 1, by P. M. Meyer.
 P. Hibeh = The Hibeh Papyri, Part I, by B. P. Grenfell and A. S. Hunt.
 P. Klein. Form. = Griech. Papyrusurkunden kleineren Formats, Stud. Pal. iii and viii, by C. Wessely.
 P. Leipzig = Griech. Urkunden der Papyrussammlung zu Leipzig, Vol. I, by L. Mitteis.
 P. Leyden = Papyri Graeci Musci Antiquarii Lugduni-Batavi, by C. Leemans.
 P. Oxy. = The Oxyrhynchus Papyri, Parts I-VI, by B. P. Grenfell and A. S. Hunt; Part VII, by A. S. Hunt.
 P. Par. = Les Papyrus grecs du Musée du Louvre, *Notices et Extraits*, t. xviii. 2, by W. Brunet de Presle and E. Egger.
 P. Reinach = Papyrus grecs et démotiques, by Théodore Reinach.
 P. Rylands = Catalogue of the Greek Papyri in the Rylands Library, Manchester, Vol. I, by A. S. Hunt.
 P. Strassb. = Griech. Papyrus der K. Universitätsbibliothek zu Strassburg im Elsass, Vol. I, Parts 1-2, by F. Preisigke.
 P. Tebt. = The Tebtunis Papyri, Part I, by B. P. Grenfell, A. S. Hunt, and J. G. Smyly; and Part II, by B. P. Grenfell, A. S. Hunt, and E. J. Goodspeed.
 Wilcken, *Ostr.* = Griechische Ostraka, by U. Wilcken.

I. THEOLOGICAL FRAGMENTS.

1073. OLD LATIN VERSION OF GENESIS v-vi.

17 × 5.4 cm. Fourth century. Plate VI (verso).

A small fragment from Egypt of the Bible in the Vulgate has recently made its appearance at Aberdeen (Winstedt, *Class. Quarterly*, 1907, p. 266), and Oxyrhynchus now contributes the following specimen of the Old Latin version, a specimen which is not only more extensive but of much greater value, since the Old Latin is imperfectly known and the present text is for about half its contents the sole authority. It is written on a portion of a vellum leaf from a book in a well-formed uncial hand, which is probably not later than the fourth century. The ink is of a reddish-brown colour. As is common in early Latin MSS., the columns, of which there were no doubt two on each page, are narrow. Rulings were lightly made with a hard point. The text was divided up into rather short paragraphs, of which the first lines were made to protrude slightly into the left margin and are further rendered conspicuous by enlarged initial letters. A medial stop is occasionally employed, and points in the same position are placed before and after numerals; the first of the pair of points is, however, omitted when the numeral stands at the beginning of the line, and the second when at the end. It may be also noted that when representing a figure *d* has the minuscule not the uncial form. Contractions and abbreviations were sparingly used. *m*^o at the end of a line is sometimes denoted by an over-written horizontal stroke with a dot beneath it; since the regular purpose of this dot was to distinguish *m* from *n*, it may be inferred that *n* in the same position was also represented by the horizontal stroke, though no actual example is preserved. *dominus deus* appears as *dñs dñ* in l. 31. Traube considered the former of these contractions to be not older than the fifth century

(*Nomina Sacra*, p. 167), but pending fuller evidence the script is a better criterion of the date of this codex than the occurrence of a particular compendium.

Textually the fragment is of considerable interest. As has been already stated, several of the verses here preserved are not otherwise extant in the Old Latin version, though since they tend to follow a definite formula they could to some extent be correctly reconstructed. Others among them were already known from patristic citations, with which, however, the new witness does not always coincide. Minor divergences may easily be attributed to inexact quotation; but some of the peculiar readings of this manuscript point rather to a different recension, of which a prominent characteristic may have been its closeness to the Greek; cf. ll. 28-30 and the note. A variant noted by Augustine makes its appearance in l. 46. *Sp̄eciosae* in l. 48, in the light of a comment by the same Father (cf. note *ad loc.*), looks very like an interpolated gloss.

| Recto. | | Verso. Plate VI. | |
|--------|----------------------------|------------------|------------------------------|
| 5 | genuit Se[th anni .dcc | v. 4. | [men eiu]s Noe dicens v. 29 |
| | et genu[it filios et fili | | [iste requies]cere faciet |
| | as et fue]run[t omnes | 5 | [nos ab o]pe[ib]us nostris |
| | dies Adae quo[s] vixit | | [et tristi]tijs manum nos |
| 10 | annis .dccc[xxx. et | 30 | [traru]m et a terra cui |
| | mortuus est [vixit autē | 6 | [maled]ixit Dñs Dñs et vi |
| | Seth annis .c[ev. et ge | | [xit La]mech annis .dlxv |
| | nuit Enos. et [vixit | 7 | [et gen]uit filios et filias |
| 15 | Seth. postqua[m] genuit | | [et fuer]unt omnes dies |
| | [A]enos annis .dcccvii. et | 35 | [quos v]ixit Lamech |
| | genuit filios [et filias | | [anni .dccliii. et mor[tu |
| | et fuerunt omnes di | 8 | [us est] |
| 20 | es Seth. ann[i .dcccxii | | [Et fuit N]oe annorum |
| | et mortuus [est | | [quinge]ntorum et ge |
| | Et vixit Aeno[s annis .xc | 9 | [nuit N]oe tres filios. |
| | et genuit Ca[inan et vi | 10 | [Sem Cha]m Iapeth |
| 25 | xit Aenos pos[tquam | | [Et factu]m est postqua[m] |
| | genuit Caina[n annis | | [coeper]unt homines |
| | dccxv. et ge[nuit filios | | [multi fie]ri super terrā |
| | et filias et fue]runt om | 11 | [et filiae] natae sunt eis |
| 30 | nes dies Aen[os annis | 45 | [vident]es autem filii |
| | dccccv. et m[ortuus est | | [Dñ filias] hominum |

| | | | | |
|-----------------------|----------------------|----|----|-----------------------------------------|
| <i>Et vixit Caina</i> | <i>n annis .lxx</i> | 12 | | [<i>quia sp̃</i>] <i>eciosae sunt</i> |
| | <i>et genuit M̃</i> | | | [<i>sumpse</i>] <i>runt sibi uxo</i> |
| 25 | <i>et vixit Cain</i> | 13 | 50 | [<i>res ex o</i>] <i>mnibus quas</i> |

1. This verse is preserved in Jerome, *Quaest. Hebr. in Gen.* 313, where *septingenti anni* is written; cf. ll. 12-14, note.

3-6. Verse 5 is not extant elsewhere. For *Adae* cf. e. g. Gen. ii. 16 *praecepit Dominus Deus Adae* (from Augustine). Jerome in verse 4 has *dies Adam. annis* should be *anni*.

6-7 = Augustine, *De Civ. Dei*, xv. 15. Augustine has *quinque et ducentos annos*, but the ablative is attested in verses 3 (Hilary) and 25 (Jerome) and is no doubt correct; cf. l. 10.

8-11. Verse 7 as far as *deccvii* is preserved only here; Augustine, *l. c.*, gives *et genuit . . . filias*.

12-14 = Augustine, *l. c.*, where *duodecim et nongenti anni* is given; cf. note on l. 1.

15-25. These five verses are not found elsewhere.

26 sqq. The verse is extant in Jerome, *Quaest. Hebr.* 314, and part of it in Ambrose, *De Noe et Arca*, i. 2 (227 d). The former has *iste requiescere nos faciet*, the latter *hic faciet nos requiescere*. It is useless to attempt to decide whether *iste* or *hic* stood in our MS.; οἱτος is the Greek.

28-30. Jerome, *l. c.*, has *ab operibus nostris*, Ambrose, *l. c.*, omits *nostris* and continues *et a tristitia et a terra*; the Greek is ἀπὸ τῶν ἔργων ἡμῶν καὶ ἀπὸ τῶν λυπῶν τῶν χειρῶν ἡμῶν. It is noteworthy that *manu(u)m nos[traru]m*, which is absent in Ambrose's version, appears in our MS. as the equivalent of τῶν χειρῶν ἡμῶν, and that the preceding word is not *tristitia*. What replaced *tristitia* is, however, doubtful. In l. 28 either *ab o[per]ib[us]* or *a la[bor]ib[us]* can be read, but the former seems preferable both in itself and on account of the patristic evidence. If a *la[bor]ib[us]* were substituted, *operibus* would be available for the next line (cf. the Vulgate *ab operibus et laboribus manuum nostrarum*, and *bus* is a possible reading; but it is unconvincing, and *viis* is really more suitable. *tristi[viis]* would be a literal rendering of τῶν λυπῶν; the difficulty is that *[et tristi]viis* is a longer supplement than is expected in the lacuna. Perhaps *tristiis* was written, by a lipography; but *i* and *t* are both narrow letters and on the whole the reading suggested seems to be the least objectionable, though it is adopted with no great confidence. At the end of l. 29 *os* was written as a monogram, the *o* being utilized as the lower curve of the *s*.

31-41. Verses 30 and 31 of chap. v and the first part of verse 1 in the next chapter are found here only. In verse 31 there is nothing corresponding to μετὰ τὸ γενῆσθαι αὐτὸν τὸν Νῶε, and *postquam genuit Noe* must have dropped out. If the length of the lines were the same in the archetype as in this copy, *postquam . . . Noe* would just about have filled one line.

42 sqq. = Augustine, *De Civ. Dei*, xv. 23.

45. *eis*: so Tertullian, *De Vel. Virg.* 7, where also *cum coepissent* appears for *postquam coeperunt* and *plures* for *multi*; Augustine, *l. c.*, has *illis*. In l. 44 *multi* suits the space much better than *plures*.

46. [*viden]es*: so Augustine, *l. c.*, and Jerome, *Quaest. Hebr.* 314; *conspicati* Tertullian, *l. c.*

fili: so Jerome and Tertullian, *ll. cc.*; *angeli* Augustine, *l. c.*, remarking *LXX quidem interpretes et angelos Dei dixerunt istos et filios Dei; quod quidem non omnes codices habent, nam quidam nisi filios Dei non habent*; cf. Aug. *Quaest. in Heptateuch.* i. 3 *quamvis non-*

nulli et Latini et Graeci codices non angelos habeant sed filios Dei. viot has considerable support both in MSS. and the versions and citations.

48. *sp]eciosae: bonae* Augustine and Jerome, *ll. cc.*, *pulchrae* Tertullian, *l. c.* Cf. Aug. *l. c. bonas, id est pulchras. consuetudo quippe Scripturae huius est etiam speciosos corpore bonos vocare.* The Greek is καλαί.

sunt: so Augustine and Jerome, *ll. cc.*; *essent* Tertullian, *l. c.*

49. Either [*sumpse*]*runt* (Augustine, *l. c.*) or [*accepe*]*runt* (Tertullian, *l. c.*) is possible.

1074. EXODUS xxxi, xxxii.

2.7 × 5.1 cm. Third century. Plate I (recto).

The following fragment of the book of Exodus in the version of the Septuagint is of insignificant size but is probably older than any of the known MSS. of that book, with the possible exception of 1075, which is of about the same period. 1074 is written in a neat round hand, displaying some tendency towards cursive forms, among which the κ is the most pronounced. This hand could not be referred to a time later than the reign of Diocletian, and might well be placed quite at the beginning of the third century or even earlier. The fragment may thus be reckoned with 1, 2, 208, and 656 as one of the most ancient examples of the papyrus codex that have been preserved. A high stop is the only lectional sign occurring.

The character of the text cannot be gauged from so small a sample. Agreements with AM against B are noticeable in ll. 2 and 7.

Recto. Plate I.

· · · · ·
[τιν] π[αρ εμοι και εν υμιν εις τας γενεας υμων ινα γνω xxxi. 13
τε οτι εγω $\overline{\text{Ks}}$ ο αγια[ζων υμας και φυλαξεσθε το σαβ 14
βατον οτι αγιον του[το εστιν $\overline{\text{Kv}}$ υμιν ο βεβηλων αυτο
θανατω θανατωθ[ησεται πας ος ποιησει εν αυτω ερ
5 γον εξολεθ[ρευθησεται
· · · · ·

Verso.

· · · · ·
] · [· · · · · xxxii. 7
[ηνομησεν γαρ] ο λαος σου ους εξηγα

[γες εκ γης Αιγυπτου παρ]εβησαν ταχυ εκ της
 [οδου ης ενετειλω αυτοις]· εποιησαν αυτοις
 10 [μοσχον και προσκεκυνηκασι]ν αυτω· και

8

2. το σαβ]βατον: so AM; τα σαββατα B. In l. 3 A has *εσται* for *τουτο εστιν* Κυριου.
 6-7. The vestige of a letter remaining in l. 6 is insufficient to determine whether the papyrus placed το ταχος εντευθεν before (B) or after (AM) καταβηθι. οvs: so AM; ον B.
 9. αυτοις: so n (Holmes 75 = Bodl. Univ. Coll. 52); εαντοις BAM.

1075. EXODUS xl.

15.1 × 9.8 cm.

Third century. Plate I.

This fragment containing the conclusion of the book of Exodus is, like 1074, remarkable for its early date. The MS. was in the form of a roll, not a book, and the sloping uncial hand does not seem to be later than the third century. N is sometimes given the cursive form with a nearly horizontal cross-bar. A stop in the high position apparently occurs in l. 8. Κύριος is abbreviated in the usual way, but not *νιοι* (l. 15) or *Ἰσραήλ* (ll. 15, 21). On the verso is 1079, which may itself have been written in the third century.

The text, which is of a 'mixed' type, is of some interest. It shows an agreement with BG against AFM in l. 1, but on the other hand two agreements with AFGM against B in ll. 13-14 and 18. In l. 4 ὥς δέ we obtain very ancient testimony to a reading otherwise dependent on mediaeval authority (cf. e.g. 856, 847, 1007, and 1078). A new variant is found in l. 10.

| | |
|----------------------------------|--------|
| [κε παρα] τ[ας θυρας της σκηνης | xl. 26 |
| και [εστ]ησε[ν τη]ν [αυλην κυκλω | 27 |
| της σ[κ]ηνης και το[ν θυσιαστηρι | |
| ου ως δε συνετ[ελεσεν Μωυσης | |
| 5 παντα τα εργα [και εκαλυψεν | 28 |
| η νεφελη την [σκηνην του μαρ | |
| τυριου και δοξ[ης Κυ επλησ | |
| τη η σκηνης· και ουκ ηδυνασθη | 29 |
| Μωυσης εισελθ[ειν εις τη]ν | |
| 10 σκηνην του μαρτυριου επ[ε | |

[σ]κίασε γαρ επ αυτην η νεφελ[η
 και δοξης $\overline{\text{Κυ}}$ επλησθη η σκη
 νη ηνικα δε ανεβη η νεφ[ε 30
 λη απο της σκηνης ανεξεν
 15 γυνσαν οι υιοι Ισραηλ συν [τη
 απαρτια αυτων [ει] δε μη [ανε 31
 βη η νεφελη ου[κ] ανεξ[ευγνυ
 σαν εως της ημερας ης [ανεβη
 νεφελη γαρ ην επι της [σκηνης 32
 20 ημερας και πυρ η[ν] ε[π αυτης
 νυκτος εναντιον [παντος Ισρα
 ηλ εν πασαις ταις αν[αξυγαις
 αυτων > > >
 ξξοδοξ

1. After σκηνης AFM add του μαρτυριου.

2-3. A^a omits και . . . θυσιαστηριου.

4. ως δε: so the cursive w (Athens, Bibl. Nat. 44); cf. the Lyons Octateuch *cum autem consummaret*; και other MSS.

7-8. 1. επλησθη η σκηνη. At the end of l. 8 either ηδυ[ρασθη or ηδυ[νηθη (AFM) makes a rather long supplement.

10. επ[εσ]κίασε γαρ is peculiar to the papyrus; οτι επεσκίαζεν MSS., though the cursive r (Holmes 129=Rome, Vat. Gr. 1252) has επεσκίασεν and x (Brit. Mus. Curzon 66) εσκίασεν: cf. Arm. Boh. Eth. Lyons Oct. *obumbravit*.

12. επλησθη: ενεπλησθη F.

13-14. δε: so g (Par. Reg. Gr. 5) w and Cyril of Alexandria; δ αν others.

η . . . σκηνης: so AFGM; απο της σκηνης η νεφελη B.

18. της: so AFGM; om. B. After ανεβη BAFM add η νεφελη, which is omitted as in the papyrus by G, several cursives (including x), Aeth. Syr.

24. εξοδος is the subscription in BFGM; A adds των υιων Ι(σρα)ηλ εξ Αιγυπτου.

1076. NEW RECENSION OF TOBIT ii.

9.5 × 13.9 cm.

Sixth century.

A fragment of the book of Tobit, in a text not otherwise extant. Of the Greek version of this popular apocryphon there are two main texts, the one represented by the Vatican and Alexandrine codices (BA), the other by the codex Sinaiticus (Σ), the latter being the longer, though this greater length is due more to verbosity of style than to the incorporation of fresh matter. On

the question which is the earlier critics are still divided. Besides these two, however, for chaps. vi. 9—xiii. 8, there is found in three cursives a third Greek recension, which may be said to occupy an intermediate position between BA and N; from chap. viii onwards this text agrees closely with the Syriac.

Now the present fragment from the second chapter is clearly to be distinguished from BA on the one hand and N on the other; the obvious question then arises, Can it belong to the third recension partially preserved in the cursives (C)? This view appears to be highly probable. The relation of 1076 and C to BA and N respectively is closely similar. Both 1076 and C belong to the N type, but are more concise, while at the same time they occasionally add points of their own. In ii. 3, for instance, the elaborate forms of address in N disappear in 1076, just as in vi. 11 they are omitted in C (cf. note on l. 15). On the other hand, the insertion of *καὶ ἀπώλεσεν πάντα τὰ ὑπάρχοντα αὐτοῦ* in 1076 32-5 (ii. 8) has parallels in C, e.g. in vi. 15 the addition of *ἀπὸ τοῦ πνεύματος τοῦ ἀκαθάρτου* and *φιλεῖ αὐτήν*. These like characteristics strongly suggest a common origin; and corroborative evidence for this theory is supplied by the Old Latin version. A peculiarity of that version is that while generally following N it occasionally reflects C. Thus in vi. 15 *hoc daemonium* corresponds to *ἀπὸ τοῦ πνεύματος τοῦ ἀκαθάρτου* and *diliget eam* to *φιλεῖ αὐτήν*. It therefore seems highly significant that just in the same way in ii. 8 the Old Latin alone of the versions reproduces the phrase *καὶ ἀπώλεσεν πάντα τὰ ὑπάρχοντα αὐτοῦ* of 1076 with *et perdidit substantiam suam*.

The fragment consists of the lower part of a vellum leaf, on which the text was written in two columns in carefully formed, large round uncials, which may date from the sixth century. Hands of a similar type on papyrus are shown e.g. in Amh. II, Plate 24. One side of the leaf has shrivelled, with the consequence that the letters are here considerably reduced from their original size. The ink is of the brown colour commonly found in the Byzantine period. Rulings were made in the usual way with a hard point, which has left a dark mark upon the surface. Punctuation was effected by dots in the medial position, accompanied by a short blank space; in l. 30 the dot was omitted or has disappeared. A new section is indicated by a marginal sign at l. 11. Small curved marks resembling circumflex accents do duty for rough breathings (ll. 5, 22) as well as diaereses (ll. 34, 36).

| Col. i. | | Verso. | Col. ii. |
|-----------|------|--------|---------------|
| | | | |
| λα. | ειπα | ii. 2 | 10 σθαι σε >— |

| | | |
|--------------|--------------|-------|
| Τωβια τω | ζ και επορευ | ii. 3 |
| υῖω μου. | θη Τωβιας | |
| βαδιζε και | και ανεστρε | |
| 5 αγαγε ον ε | ψας ειπεν | |
| αν ευρης | 15 μοι. ιδου | |
| εκ των αδελ | εις των | |
| φων ημῶ | απο του ε | |
| πτωχων | θνους ημῶ | |

| Col. i. | Recto. | Col. ii. | |
|---------------|--------|-------------|-------|
| | | | |
| και ηρα αυτῶ | ii. 4 | εκινδυνευ | ii. 8 |
| 20 εκ της πλα | | σεν αποθα | |
| τειας εις | | 30 νειν και | |
| ἐν των οι | | απεδρα. | |
| κηματων | | και απωλε | |
| μεχρι δυει | | σεν παντα | |
| 25 τον ηλιον | | τα ὑπαρχο[ν | |
| και θαπτω | | 35 τα αυτου | |
| αυτον[.] και | 5 | και ιδου | |

For the purpose of comparison it will be convenient to give the new text with the corresponding portions of the two extant Greek versions in parallel columns :—

| 1076. | B. | N. |
|----------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|
| ii. 2 πολ]λά, εἶπα Τωβία τῷ υἱῷ μου Βάδιζε καὶ ἄγαγε δὲν ἔὰν εὕρης ἐκ τῶν ἀδελ- φῶν ἡμῶν πτωχῶν | πολλά, καὶ εἶπα τῷ υἱῷ μου Βάδισον καὶ ἄγαγε δὲν ἔὰν εὕρης τῶν ἀδελφῶν ἡμῶν ἐνδεῇ | πλείονα, καὶ εἶπα τῷ Τω- βείᾳ τῷ υἱῷ μου Παιδίον, βάδιζε καὶ δὲν ἂν εὕρης πτωχὸν τῶν ἀδελφῶν ἡμῶν . . . καὶ ἄγαγε |
| ii. 3 παραγενέ]σθαι σε. καὶ ἐπορεύθη Τωβίας καὶ ἀναστρέψας εἰπέν μοι Ἰδοὺ | καὶ ἐλθὼν εἶπεν Πάτερ, εἰς ἐκ τοῦ | σε ἐλθεῖν. καὶ ἐπορεύθη Τωβίας ζητήσαί τινα πτω- χὸν τῶν ἀδελφῶν ἡμῶν καὶ |

εἰς τῶν ἀπὸ τοῦ ἔθνους γένους ἡμῶν
ἡμῶν

ἐπιστρέψας λέγει Πάτερ.
καὶ εἶπα αὐτῷ Ἰδοὺ ἐγώ,
παιδίον. καὶ ἀποκριθεὶς
εἶπεν Πάτερ, ἰδοὺ εἰς ἐκ τοῦ
ἔθνους ἡμῶν

ii. 4 καὶ ἦρα αὐτὸν ἐκ ἀνειλόμην αὐτὸν εἰς τι καὶ ἀναιροῦμαι αὐτὸν ἐκ
τῆς πλατείας εἰς ἐν τῶν οἴκημα ἕως οὗ ἔδω ὁ ἥλιος. τῆς πλατείας καὶ εἰς ἐν τῶν
οἰκημάτων μέχρι δύνειν τὸν καὶ οἰκιδίων ἔθηκα μέχρι τοῦ
ἥλιον καὶ θάπτω αὐτόν. καὶ τὸν ἥλιον δύνειν καὶ θάψω
αὐτόν.

ii. 8 ἐκινδύνευσεν ἀπο- (Οὐκέτι φοβεῖται φονευ- (Οὐ φοβεῖται οὐκέτι ; ἤδη
θανεῖν καὶ ἀπέδρα καὶ ἀπό- θῆναι περὶ τοῦ πράγματος γὰρ) ἐπεζητήθην τοῦ φονευ-
λεσεν πάντα τὰ ὑπάρχον[τα] τούτου) καὶ ἀπέδρα, καὶ ἰδοὺ θῆναι περὶ τοῦ πράγματος
αὐτοῦ, καὶ ἰδοὺ τούτου) καὶ ἀπέδρα, καὶ
πάλιν ἰδοὺ

The old Latin runs as follows :—

(2) *complura, et dixi Thobiae filio meo Vade et adduc quemcunque pauperem inveneris ex fratribus nostris*

(3) *venias. et abiit Thobias quaerere aliquem pauperem captivum ex fratribus nostris, et reversus dixit mihi Pater; et ego dixi Quid est fili? et ait mihi Ecce unus ex fratribus nostris*

(4) *et sustuli illum de platea in domum apud me, donec sol occideret, ut illum sepelirem. et*

(8) *(quomodo non timet hic homo? iam enim) inquisitus est huius rei causa ut occideretur, et fugit et perdidit substantiam suam et iterum . . .* The words *et perdidit substantiam suam* occur in Cod. Par. Reg. 3654, but are omitted in the St. Germain MS. and by Lucifer of Calaris who quotes the passage.

7-9. *εκ . . . πτωχων*: Dr. Charles informs me that the Aethiopic (Dillmann, *Vet. Test. Aeth.* v) shows the same construction.

11. For the marginal sign marking a new paragraph or section cf. e.g. 851. 1, 1011. 233.

15. Cf. the passage in vi. 11, where the similar verbiage of *Ν λέγει Ῥαφαὴλ τῷ παιδαρίῳ Τωβεία ἀδελφέ. καὶ εἶπεν αὐτῷ Ἰδοὺ ἐγώ. καὶ εἶπεν αὐτῷ* is altogether omitted in C, which simply has *εἶπεν ὁ ἄγγελος*. Even B is there fuller, *εἶπεν ὁ ἄγγελος τῷ παιδαρίῳ Ἀδελφέ . . .*; it will be noticed that in the present verse also B retains the vocative Πάτερ, which 1076 discards.

26. Dr. Charles points out that this resolution of an infinitive into a finite verb (cf. *Ν θέψω*) is a common Hebraism and may be taken as a sign of translation from a Hebrew or Aramaic original. Nöldeke, in *Monatsb. d. K. Akad. d. Wissensch. z. Berlin*, 1879, pp. 45sq., maintained that the original language was Greek, but there are not a few arguments on the other side; see the evidence adduced by Marshall in Hastings, *Dict. of the Bible*, iv. p. 788.

1077. AMULET: ST. MATTHEW'S GOSPEL iv.

6 X 11·1 cm.

Sixth century. Plate I.

This curious relic contains verses 23-4 (both, but especially the latter, reduced by omissions) of the fourth chapter of St. Matthew, written out most probably as an amulet. Verse 23 'And Jesus went about all Galilee', &c., is preceded by the title 'The gospel of healing according to Matthew'; cf. *Berliner Klassikertexte*, VI. vii. 1. 17-20, where this same twenty-third verse is incorporated in an amulet containing the opening words of the four gospels besides other biblical citations, and 1151. In the present case the words are inscribed on an oblong piece of thin vellum in five columns, and are so arranged as to assume the form of a series of small crosses, which in the first and last column are emphasized by a surrounding border. Each column contains three such crosses except the central one, where in the place of the second cross a human bust has been roughly drawn. A further attempt at ornament has been made by cutting out small rectangles between the columns and by notching the edges in such a way that the spaces on which the crosses stand are given on octagonal shape. The disposition is not quite symmetrical, for the first cross has a line more and the last a line less than the others. The date may be as late as the sixth century.

| Col. i. | Col. ii. | Col. iii. | Col. iv. | Col. v. |
|-----------|----------|-----------|----------|---------|
| ἰα | δα | ων | λα | προσ |
| μα | σκῶ | πα | κιᾱ | ηεν |
| τικον ευ | και κη | σαν νοσῶ | εν τω λα | καν αυ |
| αγγελιῶ | 20 ρυσ | 35 και | 45 ω κ | 60 τω |
| 5 κα | σῶ | πα | α | τους |
| τα | — | — | — | — |
| Ματ | το | | πηλ | κα |
| θαι | ευ | | θεν | κως |
| ον κ περι | αγγελι | | η ακοη | εχοντας |
| 10 ηγεν | 25 ον | 50 αυ | 65 και | |
| ο Ις | της | του | εθε | |
| | — | | — | |

| | | | | | |
|----|--------|---------|----------|----------|------------|
| | ολῆ | βα | σαν | εις | ρα |
| | τῆ | σει | νο | ολῆ | πεν |
| | Γαλιλε | λειας κ | σον κ πα | την Συρι | σεν αυτους |
| 15 | αν | 30 θερα | 40 σαν | 55 αν | 70 ο Ις |
| | δι | πεν | μα | και | — |

11. ο Ι(ησου)ς: so **N**CD, after Γαλιλαιαν **EKM**, &c., **T**(extus)-**R**(eceptus); om. **B**, **W**(estcott)-**H**(ort).

12-15. ολην την Γαλιλ(αι)αν: so **N^bDEKM**, &c., **T-R**; εν ολη (om. **N^{*}**) τη Γαλιλαια **N^{*}BC**, **W-H**.

16-18. εν ταις συναγωγαῖς αυτων is omitted after διδασκων.

38-40. The dittography of νοσον κ(αι) πασαν was no doubt due to the recurrence of πασαν.

46-8. απηθεν: so **BDEKM**, &c., **T-R**, **W-H**; εξηλθεν **NC**.

53. ολην: πασαν **N**.

61. τους: παντας τους **MSS**.

64. After εχοντας the ordinary text continues ποικίλαις νόσοις και βασάνοις συνεχομένους [και] δαιμονιζομένους και σεληνιαζομένους και παραλυτικούς.

70. ο Ι(ησου)ς: om. **MSS**.

1078. EPISTLE TO THE HEBREWS ix.

14.2 × 8.4 cm.

Fourth century.

Part of a leaf from a papyrus book, containing a few verses from the ninth chapter of the Epistle to the Hebrews. Only five lines are missing between the end of one page and the beginning of the next, whence the height of the inscribed surface can be estimated at about 19 cm., and it is clear that the leaf was nearly square in shape. The hand is of the same type as **850** (Part VI, Plate 1: fourth century?); the letters in **1078** are larger and coarser, but in formation so closely resemble those of **850** that it is difficult to avoid the conclusion that the two texts are the work of the same scribe. A mark of elision occurs in l. 2 and the same sign is used after a final ξ; there is also one instance of a rough breathing (l. 15). But the chief feature of interest is the system of punctuation by means of double dots, which had already been found in **657**, another early papyrus of this Epistle, and was believed by Blass to confirm his view of the metrical structure of the work; cf. *Lit. Zentralbl.*, 1904, 928. In the two places where the colon is preserved it stands at the end of a verse, but there is some reason to think that it was not confined to that position; cf. notes on ll. 19 and 21. A single medial stop is used in l. 20. So far as can be gathered from these slight

remains, the text had less than 657 in common with the Claromontanus (D). A notable reading is found in l. 7, where a variant known from two cursives has apparently been interlineated.

Recto.

· · · · ·
 δια δε [του] ι[δ]ι[ο]ν [αιματος εισηλθεν ix. 12
 εφ' απαξ' εις τα αγι[α αιωνιαν λυτρωσιν
 ευραμενος : ει γ[αρ το αιμα τραγων και 13
 ταυρων και σπ[οδος δαμαλεως
 5 ραντιζουσα τους [κεκοινωμενους
 αγιαζει προς τη[ν της σαρκος καθαροτητα
 λλ
 [π]οσ^ω [μα]λ[λ]ον τ[ο] αιμα του χ^υ ος δια 14
 π^υος αιων^ιου [εαυτον προσηνεγ
 [κεν αμωμον τ^ω θ^ω καθαριει την
 10 [συ]ν[ειδησιν η]μω[ν

Verso.

· · · · ·
 οι κεκλημ[ε]νοι τ[ης] αι[ω] ix. 15
 [νιου κληρονομια]ς : οπου γαρ διαθηκη [16
 [θανατον αναγκη φ]ερεσθαι του διαθε [
 [μενου διαθηκη γαρ] επι νεκροις βεβαια [17
 15 [επι μη τοτε ισχυι οτε] ζη ὁ διαθεμενος [18
 [οθεν ουδε η πρωτη χ]ωρις αιματος εν [19
 [κεκαινισται λαληθ]εισης γαρ πασης [19
 [εντολης κατα τον νο]μον [υπο Μωυ]σεω[ς
 [παντι τω λαω : λαβω]ν τ[ο] αιμα τ[ων] [19
 20 [μοσχων και των τραγω]ν. μ[ε]τα υδα[τος] [19
 [και εριου κοκκινου και υ]σσω[που :] αυ[το

2. αγι[α] : Blass adds των αγιων, with P.

3. ευραμενος : so BNA ; ευρομενος D.

τραγων και] ταυρων ; so BNAD, W-H ; ταυρων και τραγων KLP, T-R.

7. In the insertion above the line is probably to be recognized the variant found in the cursives 14 and 17 πολλω. It may be due to the same hand as the body of the text; whether the σ of ποσω was cancelled or not cannot be certainly determined. But the decipherment is doubtful, the first supposed λ being of a curiously rounded shape.

8. αιων]κου (B^N*AD^cE) suits the space better than αγ]κου (B^cD^{*}).

10. It is of course impossible to say whether the papyrus had ημων (AD^{*}) or υμων (B^ND^cE).

15. τοτε: or ποτε, with B^cAD^cE.

16. Evidently διαθηκη did not follow πρωτη as in D^{*}E^{*}.

18. τον (so B^cACD: om. B^{*}D^cE) is required before νομον in order to fill up the lacuna, unless της be inserted before εντολης, as in D^{*}, with which MS. the papyrus shows no tendency to agree.

19. The colon after λαω is conjectural, but without it the supplement is rather shorter than would be expected from a comparison of the preceding and following lines; cf. l. 21, note.

20. B^cKL omit και των τραγων, and so Blass.

21. A colon after υ]σο[ωπον is again desirable to fill the space. I had already inserted it both here and in l. 19 before noticing that Blass makes a metrical division at υσσώπον and λαφ. But the colon does not always occur at his divisions; it is absent after ταυρων in l. 4 and αγαζει in l. 6.

1079. REVELATION i.

15.1 × 9.8 cm.

Late third or fourth century.

The verso of the roll containing the book of Exodus (1075) was utilized for a copy of the Apocalypse, the writing travelling in the contrary direction, and the end of the one work thus coinciding with the commencement of the other. The script is a clear, medium-sized cursive, upright and heavily formed, which should perhaps be attributed to the fourth rather than to the third century, though the latter is not at all impossible. Both a high and medial point were used for purposes of punctuation. 'Ιησοῦς Χριστός is written ιη χρ, a form of abbreviation which is unusual in literary texts but is found in inscriptions; cf. Traube, *Nomina Sacra*, pp. 115-16. θεός is contracted in the ordinary way, but not πατήρ (l. 12).

Textually the papyrus shows little consistency; it has, however, two agreements with the Codex Alexandrinus against the other two chief uncials (ll. 11 and 14), while supporting none of the peculiar variants of B or B^{*}.

[Ιωαννης τα]ι[s επτα] εκ[κλησ]ιαις
[ταις εν τη] Ασια χαρις υμειν και ειρη

i. 4

[νη απο ο ων] και ο ην και ο ερχομε
 [νος και απο τ]ων επτα πνευμα
 5 [των α] εν[ω]πιον του θρονου αυ
 [τ]ου· και απο Ιη Χρ ο μαρτυς ο πι 5
 στος ο πρωτοτοκος των νεκρω
 και ο αρχων των βασιλειων της γης
 τω αγαπωντι ημας και λυσαντι η
 10 [μ]ας εκ των αμαρτιων ημων εν
 [τ]ω αιματι αυτου και εποιησεν ημ[ι] 6
 [βα]σ[ιλ]ειαν ιερεις του θ[ε]ω[υ] και π[α]τρι
 [αυτο]ν· αυτω το κρατος και η δοξα
 [εις το]υς αιωνας αμην ιδου 7
 15 [ερχε]ται μετα των νεφελων
 [και οψε]ται αυτον πας οφθαλ
 [μος και ο]ιτινες αυτον εξε

5. α (BC) suits the space better than των (NA).

9. λυσαντι: so NAC, W-H; λουσαντι B, T-R. N* omits the following ημας.

10. εκ: so NAC, W-H; απο B, T-R.

ημων: so BNC; om. A.

11. ημ[ι]ν is assured by the remains of the stroke above the line representing the final ν. ημιν is the reading of A, ημας that of NB, W-H, T-R; ημων C. ποιησαντι for επ. B.

12. [βα]σ[ιλ]ειαν: so N*AC, W-H; βασιλειον B, βασιλεις και P, T-R.

τω θ(ε)ω: this is the reading of the MSS. The scribe first wrote του θ(ε)ν, but altered it before proceeding with the line; he did not delete the ου of του.

13. η δοξα και το κρατος MSS.

14. το]υς αιωνας: so A, W-H; τους αιωνας των αιωνων BN (τον αιωνα N*) C, T-R.

16. οψε]ται: so BAC; οψονται (N) is unsuited to the size of the lacuna.

17. αυτον: om. N*.

1080. REVELATION iii, iv.

9.5 × 7.8 cm. Fourth century. Plate I (recto).

A practically complete leaf from a vellum codex of the Apocalypse. The two pages are numbered in the outside upper corner 33 and 34 respectively, from which it is clear that the MS. began with the book of Revelation unpreceded by another work. Indeed, the dimensions of the leaf would not be well

suited to lengthy matter, unless the script was very small, which is here not the case. Books of these miniature proportions, of which other examples are 842, 1010, 1096, and P. Rylands 28, seem to have been designed for carrying in the pocket. The hand is a good-sized upright uncial, fairly regular and having a certain amount of ornamental finish; it may date from the fourth century. Marks of elision and a sign of similar form to separate two mutes were added by the original scribe; a rough breathing (if it be a rough breathing) in l. 12 is due to the corrector who has introduced several textual alterations. No stops occur, and instead a short blank space marks a pause (ll. 2, 6, 14, 19). Some of the usual contractions appear, *συνος* among them, though the word is written at length in l. 19. The text is usually in agreement with B, but seems to have been rather inaccurately copied; a substitution of a reading of *Ν* for that of *ΒΑ* is noticeable in l. 1.

Recto. Plate I.

λγ

ω ζηλω^{σον}[[ε]] ουν και μετα iii. 19
 νοησον ἴδου εστηκα επι 20
 την θυραν και Τ εισελευσο
 μαι προς αυτον και δει
 5 πνησω μετ αυτου και αυ
 τος μετ' εμου ο νεικων 21
 δωσω αυτω καθεισαι
 μετ εμου ε[ν] τω θρον[ω μ]ου
 ως καγω [[ν]]ενεικη[[κ]]α^σ
 10 και [[κ]]εκαθισα μετα τ[ο]ν
 πρς μου εν τω θρονω
 αυτου ὃ εχων ους ακου 22
 [σατ]ω τι το πνα λεγει
 ταις εκκλησιαις μετα iv. I
 15] κρουω ε[α]ν τ[is] ακου[ση της
 [φων]ης μ[ου] και ανοιξη την θυραν και

Verso.

λδ

ταυτα ἴδον και ἴδου θυ
 ρα ανεωγμενη εν
 τω ουρανω και η φω
 20 νη η πρωτη ην ηκουσα
 ως σαλπιγ'γος λαλουσης
 μετ' εμου λεγων αναβα
 ωδε και δειξω σοι α δει
 [γε]νεσθα[ι] με[τ]α ταυτα 2
 25 κ[α]ι [ε]υ[θ]εως εγ[ε]νομην εν
 [. .] πνι κα[ι] ιδου [θ]ρο
 νος εκειτο [ε]ν τω συνω
 και επι το[ν] θρονον κα
 θημενον και ο καθ[η]
 επι τον θρονον
 30 μενος ομοιος ορασει

1. ζηλευε (BAC, W-H) was the original reading, for which ζηλωσον (*Ν*, T-R) was subsequently substituted.

3. The omission of the words κρουω . . . και, which have been supplied at the bottom of the column by the original scribe, was due to the recurrence of θυραν και; cf. note on

l. 16. A sign of the usual form marks the place where the omission occurred; the symbol at l. 15 above *κρονω* is of a different shape.

8. *μου*, which was originally omitted, was inserted by another hand; the addition is in accordance with the MSS.

9-10. *νευεικηκα και κεκαθικα*, the reading of the first hand, is not otherwise attested.

12. The supposed rough breathing over *ο* is doubtful; it might be regarded as a kind of paragraph-mark to divide *ο εχων* from the previous sentence.

16. That *και*, which follows *θυραν* in B^N (om. A), stood here is indicated by the character of the copyist's error; the eye would more readily pass from the first *θυραν και* to *εισελευσομαι* if the second *θυραν* was also followed in the archetype by *και*. Line 16 must then have been carried some way beyond l. 15, unless the insertion was continued in a third line which has been broken away.

18. *α* in *ανεωγμενη* is by the second hand, and the preceding *α* and following *ν* have also been retouched; at the end of the line too there has been some alteration. It looks as if the original hand wrote *θυραν ανεωγμενην*. Between the tops of the two alphas there is a horizontal stroke (by the corrector?) which seems meaningless. *ανεωγ.* B, *ηνεωγ.* N^A.

19. The last three letters of this line are again due to the corrector, and no trace remains of the previous reading. Possibly *ιδου φωνη* had been written, as in N.

22. *αναβα*: so B^N; *αναβηθι* A.

23. *α*: so B^N; *οσα* A.

25. Some vestiges in the margin in front of this line are perhaps to be interpreted as *κ]αι*, which is added before *ευθεως* in P (T-R).

26. Before *πν(ευματ)* there is room for two or three letters. Perhaps *τω* preceded, but there is no other authority for this.

28. l. *κυθημενος*.

30. *επι τον θρονον*, which was subsequently inserted above the line, has no support.

1081. GNOSTIC GOSPEL.

20.3 × 10.7 cm.

Early fourth century.

This interesting fragment of heretical literature consists of a leaf from a papyrus book, copied probably in the earlier decades of the fourth century. The bold, slightly inclined script is in its general aspect comparable with that of 408 (Part III, Plate 1, third cent. (?)) and 847 (Part VI, Plate 6, fourth cent.), and must be referred to approximately the same period. No stops or other lectional signs occur. The use of the contraction $\overline{\pi\rho}$ for $\overline{\pi\alpha\tau\acute{\eta}\rho}$ side by side with the commoner $\overline{\pi\eta\rho}$ is noticeable. *θεός* and *κύριος* appear in the ordinary compendia, but *σωτήρ* and perhaps *ἄνθρωπος* (l. 20) are unabbreviated.

The lower part of the leaf is broken away, and it is uncertain in what order the two pages should be placed. The recto opens with a question addressed by the disciples to the Saviour how they were to obtain faith, and the answer is made that to those who pass from darkness into the light, the way to faith

is revealed by the operation of their own consciousness. This is followed by an unfortunately mutilated passage in which a distinction is developed between the Father (πατήρ) and the Fore-father (προπάτωρ). In the verso, which is again occupied by an address of the Master, it is laid down that the offspring of corruption is essentially perishable, while the offspring of incorruption is essentially eternal, and that failure to recognize this truth has been the cause of error. Such a warning might naturally call forth the question of the disciples, how they in contradistinction to those who had been deceived were to find the true belief; while the abstruse theology with which the recto concludes might well have been continued at considerable length, whereas at the commencement of the verso a different subject is under discussion. For these reasons the verso has been selected as the prior of the pages, though the arrangement is admittedly hypothetical.

Regarding the circle of ideas represented in this document there is little doubt. A claim to superior γνώσις underlies ll. 20-30; and the words σῳτήρ, ἀφθαρσία, ἀπόρροια, ξννοια, ἀγέννητος are all characteristic of the Gnostic school. But the most unambiguous indication is provided by the distinction in ll. 36 sqq. between πατήρ and προπάτωρ, which is embodied in the well-known Valentinian and Marcosian theory of Aeons. The Προπάτωρ was the first of the Aeons, the primary principle from which all other existence proceeded; cf. e.g. Iren. *C. Haer.* i. 1. 1 λέγουσι γάρ τινα εἶναι . . . τέλειον Αἰῶνα προόντα· τοῦτον δὲ καὶ (Προαρχὴν καὶ) Προπάτορα καὶ Βυθὸν καλοῦσι. The first emanation from the Προπάτωρ was Νοῦς, . . . τὸν δὲ Νοῦν τοῦτον καὶ Μονογενῆ καλοῦσιν, Πατέρα καὶ Ἀρχὴν τῶν πάντων: similarly i. 12. 3 ὅπερ ἐνενοήθη προβαλεῖν ὁ Προπάτωρ τοῦτο Πατὴρ ἐκλήθη, and i. 11. 1. In chap. 19 Irenaeus specifies certain passages of Scripture by which this particular doctrine was supported. He also tells us (i. 11. 5) that it took many forms: περὶ αὐτοῦ τοῦ Βυθοῦ (= Προπάτορος) πολλὰ καὶ διάφοροι γινώμει παρ' αὐτοῖς; and its precise shape in the present document can hardly be gleaned from so mutilated a passage. It appears equally idle to speculate upon the identity of the work of which only this tattered leaf has survived. Dr. Carl Schmidt, who has endeavoured without success to trace the fragment in the Coptic literature of the same class, suggests that it might belong to the imperfectly preserved 'Gospel of Mary', observing that the expressions σωτήρ and ὁ ἔχων ὧτα κτλ. (cf. ll. 6-8, 27, 35) are also found in that work. But the same might be said for example of the *Pistis Sophia*, and the combination in question can scarcely have been rare in the Gnostic writings. That the work from which 1081 is derived was in the form of a Gospel is, however, sufficiently evident; and probably its revelations were placed, as often in the later apocryphal Gospels, in the period after the resurrection. Possibly, as Prof. Swete has suggested, it

comes from the Valentinian 'Gospel of Truth', which is mentioned by Iren. *C. Haer.* iii. 11. 9 *Hi vero qui sunt a Valentino . . . in tantum processerunt audaciae, uti quod ab his non olim conscriptum est, Veritatis evangelium titulent, in nihilo conveniens apostolorum evangelis.* But the fragment is best left anonymous, as a remnant of that large body of Gnostic literature which Irenaeus describes as ἀμύθητον πλήθος ἀποκρύφων καὶ νέθων γραφῶν (*op. cit.*, i. 20. 1), and which was still further swelled in the third century.

Verso.

τα γεγονοσι [.
το εμφανες [. . . πολ(?)
λη λυθεισα ν[. . . φθα(?)
ρα τε πολλη [.
5 των αφθαρ[τ]ω[ν] τυγχα(?)
νει ο εχων ω[τ]α τ[α] οντα
περαν των [α]κο[ω]ν α [
κουετω κα[ι] τοις αγρη [
γορουσιν [ε]γ[ω] λαλω ετι [
10 προ[ς] . . . ε[ι]πεν παν
το γε[ι]νομε[ν]ον απο
της [φθορας] απογει
νετ[αι] ως απ[ο] φθορας
γεγ[ο]νος το[υ] δε γε[ι]νο
15 με[ν]ον απο[φ]θ[α]ρ
σιας [ουκ απο]γειν[ε]ται
αλλ[α] με[ν]ει[ν] αφ[θ]αρ
τον ως απο α[φ]θ[α]ρσι
[α]ς γεγ[ο]νος [.] τ[ιν]ες
20 [δε] των αν[θ]ρω[πων]
επλανηθησαν
μη ειδο[ν]τες
φ[θ]ο[ραν] τα[υ]τα
θαυο[ν]

Recto.

25 [οι μαθητα]ι κε πως ουν [
[πιστιν] ευρ[ισκομεν] λεγε[ι]
[αυτοις] ο σ[ω]τηρ διελθο[ν]
[σιν] εκ των[.] αφανων κα[ι]
[ει]ς το[υ] [φω]ς των φαινο [
30 [με]νων και αυτη η απο [
ροια τη[ς] ε[ν]νοιας ανα [
δειξει υ[μ]ιν πως η πιστις
] των ευρ[ε]τ[ε]α[ν] η φαινομε
α[δ]η λ[ω] νη του α . . . [ι]κου π[ρ]ς
35 ο εχων ω[τ]α ακου[ει]ν α
κουετω [ο] των ολ[ω]ν δε
σποτης ο[υ]κ εστ[ι] κε π[ρ] αλ
λα προπα[τω]ρ ο γα[ρ] π[ρ] [αρ
χη ε[σ]τ[ι]ν των μελλων [
40 των [. ε[κ]εινο[ν].
[. προ]πατω[ρ]
[.]ν απο γε[γ]εας . .
[.]ρω ομ[ν] . . . [.
[.]εται αν[θ]
45 [. . . .]μα αν[θ]
[προπα]τωρ θς π[η]ρ[ο] . . .
[.]πιαντ[.]π . . .
[.]ει αγεννητ[.]
[.]ο μεν του
50 [.]το[υ]

6-22. 'He who hath hearing beyond his ears, let him hear: I speak also to those who watch not. Again he said to . . ., Everything that is born of corruption perisheth, as having been born of corruption; but that which is born of incorruption abideth incorruptible, as having been born of incorruption. Some men have been deceived, not knowing . . .'

5. τυγχ[α]ν[ε] Swete, who further proposes ν[α]ρκη (dative) in l. 3 and [η] αφθαρσια in l. 4.

7. [α]κο[ω]ν: the space between ο and ν is hardly filled by an ω, but no other supplement suggests itself. By the 'ears that are beyond the ears' is meant the faculty which perceives the inner significance of the spoken or written word.

10. προ[s] αυτους is too much for the lacuna. Perhaps προ[s]ω και, which is proposed by Swete.

15. There was a syzygy of Christus and Aphtharsia (*Incorruptela*) according to certain Gnostics; cf. Iren. *C. Haer.* i. 29. 1, Theodoret, *Haer.* i. 13.

24. Probably ε[θ]ανον or θανον[τ] . .

25-39. 'The disciples [ask him,] Lord, how then can we find faith? The Saviour saith unto them, If ye pass from the things that are hidden and into the light of the things that are seen, the effluence of conception will of itself show you how faith that appeareth from (?) the . . . Father must be found. He who hath ears to hear, let him hear. The lord of all is not the Father but the Fore-father; for the Father is the beginning of what shall be . . .'

25. If μαθήτα[ι] is right, ηρωτων αυτον or some equivalent expression is to be supplied. But the ι may belong to the verb, e. g. λεγουσ[ι] or εξεταζουσ[ι], sc. οι μαθηται.

26. l. ευρ[ι]σκωμεν.

27. The use of the term σωτήρ instead of κύριος is expressly mentioned by Irenaeus, l. 1. 3, as a Valentinian characteristic.

29. [ε]ς το [φω]ς is very doubtful; the first visible vestige is quite indecisive, and a rather longer supplement before it would be more suitable. There follow the bases of a vertical stroke (e. g. ι, τ) and of a round letter (e. g. ε, ο, σ). The restoration suggested presupposes a direct opposition between αφανων and φαινο[με]νων; but Dr. Bartlet takes exception to this, and thinks that something like της πλανης is required before των φαιν.

30. αποροια: cf. the ἀπόρροια *luminis* in *Pistis Sophia* 134 sqq.

33-4. The intention of the adscript is not very clear. The words των [α]δ[η]λ[ω]ν could be inserted in the text after πιστ[ι]ς; or they may be a marginal indication of the contents of the passage. It is not certain that any letters preceded των, but there is a speck of ink over the ω, and the margin above is imperfect. η φαινομενη . . . π(ατ)ρ(ο)ς is rather obscure, partly owing, perhaps, to the loss of the adjective. α is followed by a straight vertical stroke which is consistent with γ, ι, ν, or π; and the letter before ου may be ν or χ instead of κ. αι[ω]ν[ου] cannot be read. Bartlet suggests αγ[γ]ελ[ι]κου (faith in the Father?).

37-8. πατηρ is similarly abbreviated in e. g. a third-century fragment of Philo at Paris; cf. Traube, *Nomina Sacra*, pp. 56, 96; the more usual form πα̅ρ is used below, l. 46.

II. NEW CLASSICAL TEXTS.

1082. CERCIDAS, *Meliambi*.

Height 18.2 cm. Second century. Plate II (Frs. 3, 4).

Cercidas, the philosopher and poet of Megalopolis, has hitherto been represented by about a dozen lines gleaned from a few scattered citations. This shadowy figure is at length given some substance by the remains here published, the authorship of which is established not only by two coincidences with fragments already extant, but also by the title surviving at the end of the work.

This papyrus, like 1083, comes from the second of the large literary finds of 1906. It is unfortunately much broken, and the results of repeated efforts to fit the pieces together have been rather disappointing. The fifth column, such as it is, of Fr. 1 has been built up from several scraps, and probably enough other portions of that column remain among the many unplaced fragments, if their right position could be found; but it is to be feared that some connecting links are missing. The papyri belonging to this find were scattered over a wide area, and possibly further small pieces may eventually make their appearance; but there is no ground for hope of material additions.

The slightly inclined columns are carefully written in well-formed upright uncials which approximate to the oval type, the round letters ϵ , θ , α , σ being decidedly narrow; α has sometimes a rounded, sometimes an angular loop. I should attribute this hand to the second century, a date which also suits the cursive marginalia. These consist of both explanatory notes and variants on the text, and seem to have been for the most part added by one person, who commonly used a rather larger and clearer script for the variants than for the other notes. A third hand has perhaps to be postulated for the more straggling letters of the adscript at Fr. 2. ii. 16. As usual, the scholia include several of the common abbreviations, κ' for $\kappa\alpha\iota$, &c. To the first annotator also fall most of the alterations in the body of the text, and to him are probably due many of the accents, breathings, and other aids to the reader which it is natural to find in so difficult a work. Some of them may have been put in by the actual copyist, but the subsequent origin of others is seen in the somewhat lighter shade of the ink. The system of accentuation resembles that in other papyri of the period, e.g. 841 and 852. Unaccented syllables are sometimes marked with a grave accent, e.g. Fr. 3. ii. $\delta \pi\acute{\iota}\mu\epsilon\lambda\delta\sigma\alpha\rho\kappa\omicron\phi\alpha\gamma\acute{\omega}\nu$. Oxytones receive a grave on the penultimate, Fr. 1. iii. 15 $\pi\alpha\tau\rho\grave{\omega}\varsigma$; if an enclitic follows the final syllable is

accented, as Fr. 1. iv. 6 *δοιά τις*, Fr. 3. ii. 8-9 *οὐδέν ποκα*, and the same accent may be used in the absence of an enclitic, e.g. Fr. 3. ii. 2 *κανθόvus*. A curved stroke is sometimes drawn under compound words, as in 841 and 852, e.g. Fr. 1. ii. 18. On the other hand, in several places words are separated by comma-like marks at the bottom of the letters, e.g. Fr. 1. ii. 17; a similar *diastole* occurs in the Bacchylides papyrus xvi. 102, and in later texts, for instance P. Rylands 10. For punctuation both high and medial dots are employed, the latter commonly placed well above the line.

Of the four principal fragments which have survived, the relative position of the first three is undetermined; the fourth contains the final column of the roll. Fr. 1 is given priority as the most substantial piece. This comprises five columns, three of which are in good preservation. They are divided between two poems, distinguished by a large marginal coronis (iv. 5). The first is a discussion concerning the gods and divine providence. How are the facts of life to be reconciled with the view that the so-called gods are at once just and all-powerful? Zeus the king of Olympus is really impotent. He may hold the scales, as Homer says, but he merely registers Fate's decree. Why, if he is the father of all, are some of us treated in such a step-fatherly fashion? The poet professes himself unable to answer these questions. Let us leave them, he concludes, to the astrologers; and in opposition to the fictitious gods of heaven he sets up as objects of veneration a remarkable triad of earthly divinities, Paean, the god of healing, Giving, and Retribution, under the figure of which he commends the practical duties of succour for the needy in body or soul, and punishment for the doers of evil. Antagonism to the current polytheism was a salient feature of the Cynic philosophy. Antisthenes is reported to have said τὸ κατὰ νόμον εἶναι πολλοὺς θεούς, κατὰ δὲ φύσιν ἕνα (Philodemus, *Περὶ εὐσεβ.*, p. 72, Gomperz), and his contemptuous refusal to make a gift to a priest of Cybele is also on record (Clement, *Protrept.*, p. 64, Potter οὐ τρέφω τὴν μητέρα τῶν θεῶν). Similar tendencies, in conjunction with a real religious feeling, are traceable in his disciple Diogenes (cf. e.g. Diog. Laert. vi. 57), and Cercidas carries on the tradition. Bernays (*Lucian und die Kyniker*, pp. 36 sqq.) has drawn attention to this characteristic as a point of contact between Cynics and Christians; in extolling 'Μετὰδως' Cercidas shows himself in harmony with another side of Christian doctrine.

The second poem, of which Col. iv gives the commencement, is on the subject of love. It is addressed to a friend named Damonimus, and opens with a reference to a passage of Euripides (formerly anonymous; cf. note on l. 5), in which Cupid is represented as having two kinds of breath, one making the course of love smooth, the other stormy. The choice rests with the individual,

who is counselled to prefer the gentle breeze and, aided by temperance, to make a safe and easy voyage. Here there is a break, and the following column is unfortunately mutilated; but it contains a few significant verses which advocate the simplest and cheapest satisfaction of animal instincts. Cercidas adopts the attitude expected in a follower of Diogenes, who decried marriage (Diog. Laert. vi. 54, 72), and described love as the occupation of the idle (id. 51) and a painful pursuit of pleasure (id. 67). Love is again referred to in Fr. 4; see below.

Frs. 2 and 3 differ in appearance from Fr. 1 in being more worm-eaten, especially Fr. 3. In Fr. 2 there are remains of three columns, all more or less damaged. Of the first no more is left than two imperfect marginal adscripts. This fragment might be conjectured to form the continuation of Fr. 1, the broken marginalia referring to Col. v, and Fr. 2, Col. ii making the sixth successive column. The subject of the latter is not clear; but so far as they go the contents would not be inconsistent with such a combination. Expressions like 'pain-shunning' (?), 'shadow-fed races (of men)', 'pleasure-stricken mortals' harmonize well enough with the foregoing theme. But this phraseology might of course occur in many other contexts, and the fragment more probably comes from a different part of the roll. At any rate the edges of the papyrus do not join up, and a gap of some centimetres must be supposed. It should also be noticed that the hand in Fr. 2. ii is slightly larger and less compact than in Fr. 1. v, and, what is more significant, that there is a junction between two *selides* at the end of this second column, whereas, on the hypothesis of a combination of Frs. 1 and 2, the junction would be expected to occur at a point rather more to the right. At Col. iii. 10, which was within a line or two of the end of the column, the poem, whatever it was, is brought to a conclusion.

No such tentative combination with any of the other main pieces has to be considered in the case of Fr. 3. This, comprising one nearly complete column, with scanty remnants of those which preceded and followed, is particularly interesting, since it is in some degree autobiographical. After a reflection upon the tenacity with which men cling to life, the poet speaks of his own indomitable spirit, which had shown him the way to all that was best, and of the ardour with which he had devoted himself to the pursuit of the Muses. His hair is already grey, and the poem must have been written comparatively late in life. It is a retrospect of his declining years, and from that standpoint he contemplates with satisfaction the path which he had followed. Perhaps it is his farewell to poesy.

Fr. 4 contains the final column, below which is the subscription giving the title of the manuscript, 'the *Meliambi* of Cercidas the Cynic'. The verses here are disfigured by small lacunae which at present remain imperfectly filled, and

the subject is not clearly defined. Lines 5 sqq. contain a warning against fretting the mind with the endeavour to attain something, but what exactly is meant is obscure. A reference follows to Zeno, presumably the philosopher of Citium, and a 'Zenonian' love of man for man is apparently contrasted with an unequally balanced passion. Wilamowitz suggests that these last four lines form an independent whole, a little poem or skolion which has been relegated to the end of the book. But there is no sign in the margin of a coronis, which marks the termination of poems in Frs. 1. iv and 2. iii, and which should be partially visible opposite l. 10; and in the absence of any such indication the internal evidence is hardly cogent enough for the proposed division. The concluding reference to love is a point of contact between this fragment and Fr. 1. iv-v. Can the *φóβος* in l. 4 be of the same kind as that in Fr. 1. v. 15? If so, it would be a natural hypothesis that Fr. 4 contains the end of the incomplete second poem in Fr. 1. So far as the appearance of the papyrus goes, this column might even be the immediate successor of Fr. 1. v; but the broken edges do not directly join, and the combination can thus be at best a possibility.

The remaining smaller fragments call for little notice. Fr. 5 mentions the name of Sphaerus, which has an important bearing on the date of Cercidas (see p. 26). Fr. 7 coincides with one of the two quotations from our author in Stobaeus.

The metre used in these poems is what is commonly known as dactylo-epitritic. This assumes different forms, of which the normal elements are the enhoplious $- \cup \cup - \cup \cup - \cup$, and the epitrite $- \cup - \cup$. It is seen at its simplest in the second poem of Fr. 1, where a large proportion of the lines are Prosodiaci of the kind described by Hephaestion, p. 51. 10, as *ἐγκωμιολογικὸν Στῆσιχόρειον*, $- \cup \cup - \cup \cup - \cup$; in l. 16 the epitrite stands first (*προσοδιακὸν ἀπὸ τροχαίου*). Monotony is avoided by occasional trochaic rhythms. Greater freedom and variety are displayed in the first poem of Fr. 1 and in Fr. 3, where there is an admixture of Adonei ($- \cup \cup - \cup$), with a rare Choriambus (1. iii. 5) or dactylic tetrameter (1. ii. 3). An extra syllable, either short or long, is often prefixed to a verse. Wilamowitz remarks that the nearest parallel to the metrical structure of Cercidas is to be found in the *Δεῖπνον* attributed to Philoxenus (Bergk, *Poet. Lyr.* iii. pp. 601 sqq.). This structure has not been brought out intelligibly by the writer of the papyrus. Only here and there do the lines correspond with the natural cola (e.g. Fr. 1. ii. 8 (7), iii. 23 (17), iv. 10-1 (8-9)). For the most part the text is copied in what seems to have been the usual fashion with the later dithyrambists, in lines of fairly even length, very much as if it were prose. Hence in the reconstruction given below it has been found necessary to discard the stichometry of the original in favour of a division indicating more

clearly the metrical scheme. When, however, owing to mutilation the scheme is uncertain, as in Frs. 2 and 4, the arrangement of the papyrus is reproduced. Resolution of a long syllable is rare, but is found in a trochee apparently in Fr. 4. 11 and Fr. 32. 3. The shortening of a final vowel or diphthong before a following vowel occurs infrequently (Fr. 1. ii. 6, Fr. 3. ii. 4, 8, 10, possibly Fr. 1. iii. 14), hiatus before an original digamma once only (Fr. 3. ii. 2).

In the matter of dialect also slight confidence can be placed in the tradition of the original. Cercidas uses a Doric speech; but there are degrees and varieties of Doric, and it is not very clear which of them is here to be recognized. The broad *a*, naturally, takes the place of the Attic *η*, verbs in -*μι* have the infinitive in -*μεν*, *ῆμεν* or *εἶμεν* = *εἶναι*, and *πόκα*, *ῥκα*, *ῥκκα*, *τᾶμος*, *αἰ*, *ἐμίν*, *τίν*, *ἀμέ*, *ποτί*, *ῆς*, *λῆς*, *ἐσλός* are other well-defined and characteristic forms. But did the poet employ the vowels of the 'stricter' Doric and write *ω* for *ου* and *η* for *ει*? Here the papyrus is inconsistent. Occasionally *ω* is given by the original scribe as the genitive singular of the second declension (Fr. 1. iii. 9 *τω*, v. 17 *οβολω*, Fr. 3. ii. 19 *χρονω*), but *ου* is much more common. In No. 4 of the previously extant fragments of Cercidas (see p. 50), Bentley's emendation of *παλῶ . . . δυσεκνίπτω τρυγί το παλῶ . . . δυσεκνίπτῶ τρυγός* is plausible, though unnecessary. Of an original accusative plural in *ως* there is no clear instance, but in one place *ω* has been inserted above *ου* by the second hand (Fr. 3. ii. 3 *κανθῶς*). *οῦν* is constant, and the corrector leaves this untouched (Fr. 1. ii. 15, 20, iii. 5, 11, 22, iv. 18). The question then arises whether uniformity should be obtained by eliminating the few instances of *ω* or the many of *ου*. It is hard to believe that the sporadic *ω* is not a genuine survival. That *ω* should have been gradually replaced by *ου* is natural enough, and such weakening of dialectical peculiarities in the process of transmission is too common to need illustration. Other instances of violation of the dialect are to hand in this papyrus: Fr. 1. ii. 5 *ει* for *αἰ* first hand, Fr. 3. ii. 11 *μονσῶν*, perhaps Fr. 1. v. 18-19 *το]τ(ε)*. The choice between *ει* and *η* in infinitives is more difficult. *ει* is written in ten places by the copyist, Fr. 1. iii. 8 *λεγειν*, 19 *εχειν*, iv. 19 *εκλεγειν*, 22 *ευθυπλοειν*, Fr. 4. 3 *μοφλνακεῖν*, 7 *ποιεισ[θαι*, 8 *στρεφειν*, Fr. 22. 3 *ορειν*, Fr. 36. 2 *δ]αμαζειν*, Fr. 48. 2 *μαθειν*, in one of which (Fr. 1. iii. 19) *η* has been interlineated by the second hand; the solitary example of *ειμεν* = *εἶναι* (Fr. 1. v. 19) similarly has this alternative *η* above the line, as in the Paris papyrus of Alcman ii. 11. *ῆμεν* is perhaps preferable; and in the other cases *η* may be correct. In Cerc. Fr. 2. 3 Bergk following Froben gives *χῆλος* for the traditional *χέλως*. The natural tendency towards *ει*, it may be observed, would be much assisted by the palaeographical similarity of *ΕΙ* and *Η*, which is a frequent cause of corruption. But the infinitival -*ην* is not very common in literary Doric. *ἀνδάνην* is found in the Paris Alcman papyrus iii. 20,

ιδῆν in 8. 7. The MSS. of Theocritus have κανῆν in xxiv. 92, and in other passages are divided between -ειν and -ην; θιγῆν is the reading of the Codex Ravennas in Aristoph. *Lysist.* 1004. In both Aristophanes and Theocritus -ειν is commonly preferred by editors, whose example I should be inclined to follow. Purity of dialect is certainly not to be expected in poetry of the age of Cercidas; and an instance of the epic genitive -οιο (Fr. 1. v. 16), which was also used by Theocritus (e.g. i. 68, ii. 8, iv. 17-18), betrays artificiality in the language. But, while naturally the author himself cannot be credited with all the incongruities of the papyrus, the preferable course in a first edition, at any rate, is to leave these for the most part as they have been handed down. Similar inconsistencies are to be found in plenty in the inscriptions. A notable example of the dialectical fusion of this period survives in the poems of Isyllus (C. I. G. 950), where not even the Doric α is constant. I have accordingly allowed ου to stand side by side with ω, and η with ει. Where it is not clear from the context whether a final ω is genitive or dative, no iota subscript has been added. Of specifically Arcadian influence there is no clear trace; the use of the non-Doric ἄν (Fr. 1. iii. 9, iv. 8) does not prove it, since ἄν had already been admitted by Theocritus in his Doric poems.

A few words must be added concerning the personality and literary qualities of the poet. The former has been a subject of much uncertainty. Two politicians of Megalopolis who were named Cercidas are known, one a contemporary of Demosthenes, who accuses him of having betrayed his countrymen to Philip (*De Cor.* 295; cf. Harpocrat., *Κερκίδας* . . . ὅτι δ' οὗτος τῶν τὰ Μακεδονικὰ φρονούντων ἦν εἶρηκε καὶ Θεόπομπος ἐν ιε' Φιλιππικῶν, Polyb. xviii. 14), the other a friend of Aratus and an actor in the war with Cleomenes towards the close of the next century (Polyb. ii. 48-50, 65). Can either of these personages be identical with Cercidas the poet? If the Grammarians are to be trusted, he too played a part in public affairs. Megalopolis, says Stephanus of Byzantium, was the city of Cercidas ἀριστος νομοθέτης καὶ μελιάμβων ποιητής. νομοθέτης is also the word used by Ptolemy ὁ Ἡφαιστίωνος *ap.* Phot. *Bibl.* 190 (p. 151 Bekker) ὁ μέντοι νομοθέτης Ἀρκάδων Κερκίδας συνταγήναι αὐτῷ τὸ α καὶ β τῆς Ἰλιάδος κελεύσειεν. Probably the same tradition is to be recognized in the statement of Eustath. *Il.* B, p. 199 παρασημειοῦται δὲ καὶ ὁ Πορφύριος . . . ἱστορῶν καὶ ὅτι νόμους τινὲς ἐξέθεντο, ἀποστοματίζειν τοὺς παιδευομένους τὸν Ὅμηρον κατάλογον, ὡς καὶ ὁ Κερδίας νομοθετῶν τῇ πατρίδι. In view of the alleged partiality of Cercidas to the second book of the *Iliad* (cf. his aspiration recorded by Aelian, *Var. Hist.* xiii. 20, to meet Homer after death, and Fr. 1. iii. 2 below), Cuper's emendation (*Apoth. Hom.* p. 130) of Κερδίας to Κερκίδας is convincing. Meineke proposed to identify the poet with the philo-Macedonian denounced by Demosthenes (*Anal. Alex.*

pp. 385sq.); but this view did not well accord with the mention in Cerc. Fr. 2 (cf. p. 50) of the death of Diogenes, which occurred in B.C. 323 and does not seem, when that fragment was written, to have been a quite recent event. Stronger objections are now found in two fairly certain allusions of the papyrus, one (Fr. 4. 14) to the Stoic Zeno, who is said to have lived as late as the 130th Olympiad (Diog. Laert. vii. 6) and cannot have become famous before the beginning of the third century, the other to Zeno's disciple Sphaerus (Fr. 5. 4). These references bring the poet down well into the third century, while on the other hand he cannot be placed very much later, since there is good reason to believe that his works were used by Aristophanes of Byzantium, who is supposed to have succeeded Eratosthenes at the Alexandrian library about B.C. 195. As has been pointed out by Strecker (*Hermes*, xxvi. pp. 276-7), the explanation of *μαγίς* citing Cercidas in Phot. *Bibl.* 279 (Cerc. Fr. 8; cf. p. 51) is likely to be derived from Aristophanes' *Περὶ τῶν ὑποπτενομένων μὴ εἰρῆσθαι τοῖς παλαιοῖς*; cf. Eustath. *Od.* ξ, p. 1761. 34 *ἔφη δὲ* (sc. Ἀριστοφάνης) *καὶ ὅτι ἡ μαγίς ἀπὸ τῆς μάξης ἢ τοῦ μαστεύειν ῥηθεῖσα κτλ.*, and Pollux vi. 83, x. 81. To this Wilamowitz adds the very plausible suggestion that the citation of *πατρώος* (Cerc. Fr. 9; cf. p. 51) comes from the same grammarian's *Περὶ συγγενικῶν ὀνομάτων*. Our author's *floruit* will accordingly fall in the second half of the third century, and it becomes natural to identify him with the Megalopolitan Cercidas who appears on the political stage at precisely that period. But it will not follow that, as Leo inclines to believe (*Hermes*, xli. p. 444), the statement that he was a *νομοθέτης* rests upon a confusion. 'Die Gesetzgebung hängt mit der Gründung (von Megalopolis) zusammen.' Not necessarily; constitutional ordinances are by no means limited to the period of a city's foundation, and a well authenticated tradition is not so lightly to be set aside. The absence of any hint in the narrative of Polybius that he was speaking of the well-known writer will hardly be regarded as a serious objection to the proposed identification. That the philosopher-poet, besides being a lawgiver and a practical politician, should also have been a general (Polyb. ii. 65), is more surprising; but evidently he was far removed from the typical Cynic sage, and there is no great difficulty in adding some military capacity to his varied accomplishments. How it comes about that he is described by Diogenes Laertius as *Μεγαλοπολίτης ἢ Κρής* (vi. 76) remains unexplained on any view of the poet's personality. S. Bochart wished to remove this complication by the not very happy expedient of substituting Ἀρκὰς for Κρής. Crönert (*Rhein. Mus.* lxii. pp. 311-12) proposes the emendation Ἀρκὰς Μεγαλοπολίτης, or *Μεγαλοπολίτης τῆς Ἀρκαδίας*, but makes no attempt to explain how a phrase of this kind became corrupted to ἢ Κρής. If the passage is to be corrected at all, it would be better

to follow Cobet and delete ἡ Κρής as an interpolation. But, as Wilamowitz remarks, conflicting statements of the same kind occur about other celebrated individuals, e.g. Sotades. Perhaps the family had some Cretan connexion. There are no independent grounds for supposing Cercidas to have lived elsewhere than at Megalopolis; and he may reasonably be regarded as a kinsman of his namesake the statesman of the Demosthenic period.

Cercidas is expressly described as a Cynic for the first time in the title at the end of Fr. 4. That he was an adherent of that school of philosophy had, however, been rightly inferred from the extant fragments 2, 4, 5 (p. 50), and the phrase τὸν ἐμὸν Μεγαλοπολίτην Κερκίδα (Athen. viii. 347 e) in the mouth of the Cynic Cynulcus (Kaibel, *Athen.* iii. p. 561). His wish to meet after death Hecataeus and Olympus, as well as Homer and Pythagoras (Aelian, *Var. Hist.* xiii. 20), implies that besides philosophy and poetry, he cultivated history and music; and the comprehensiveness of his intellectual interests is directly witnessed by Fr. 3. Nor did he confine himself to one class of poetry, for Athenaeus quotes his *Iambi* (Cerc. Fr. 1) and that there is no mistake in the name is proved by the metre of the quotation. But no doubt it was upon the *Meliambi*, so called as combining lyrical forms with critical or satirical matter, that his literary fame chiefly rested; to Ptolemaeus, *ap. Phot. Bibl.* 279, he is simply ὁ μελοποιός. No other representative of this class of composition is known to us, and to that fact rather than to any conspicuous literary merit the discovery of these Oxyrhynchus fragments, from which a fair idea of the poet can now be obtained, owes its particular interest. In the matter of style they confirm and emphasize the impression given by the few verses already known. An outstanding feature is the frequency of unfamiliar compounds, in which Cercidas displays the facility and boldness of a dithyrambist. Some of these διπλᾶ or τριπλᾶ have a distinct vigour and aptness: ῥυποκιβδοτόκων, συνοπλουτοσύνη, πιμελοσαρκοφαγέων, φύλα σκιδόθρεπτα, ὀλβοθύλακος λάρος are among the more striking. The poet clearly possessed a feeling for the picturesque, as well as a faculty of expression. His versification is accomplished, and the syntax usually simple. The most pleasing specimen of his work is the exordium of the poem on love (Fr. 1. iii. 5 sqq.) which, though the leading idea is not original, has a grace of its own. That on the subject of the gods (Fr. 1. ii-iii) is not marked by novelty or depth, but the points are well put, and reinforced by some happy phrases and lines. The fragments of Cercidas reveal a cultivated man, of no great originality, perhaps, but well qualified to expound and popularize his philosophic creed, and endowed with at least some of the qualities which go to make a poet.

My debt to Wilamowitz in the reconstruction of this text, as of 1086, is especially large.

Fr. I.

Col. i.

| | | | |
|-----|-----|------|-----------------|
|] | αρο |] | . α |
|] | λα |] | |
|] | εν | 10] | |
|] | γασ |] | |
| 5] | |] | ανιοψιάδαι |
|] | ν |] | τος |
|] | |] | ε σπυροιοιπυροι |

Col. ii.

| | |
|------------------------------------------|---------------------|
| τεκαιακραςίωναθηκεπενη | ακρατησ[|
| τυλιδανξένωναποταγαγε | γνωστοστισκήπικροσ |
| δ'αμιναργυρονεισανονατα | |
| ρεοντακα[.]τιτοκωλουνησ | |
| 5 [[ε]]ιτισφερο[.]το·ρειαγαρεστιθεωπανεκ | |
| τελεσαιχηρμ'όκκεπινουν | |
| ιη·ητονρυποκιβδοτοκωνα | |
| καιτεθνακοχαλκιδαν | |
| ητ[.]νπαλινεκχυμενίταν | |
| 10 τωνκτεανωνπλεθροντου | ολεθρον[|
| τονκενωσαιτασσυοπλουτο | |
| σύνασδομενδ'επιταδεο | |
| τρωκτακοινοκρατηροσκυ | |
| φωτανολλυμενανδαπα | |
| 15 νύλλανμηποτουνοτασδι | |
| κασοφθαλμοσαπεσπαλακω | ξωιονοτυπουσμοφθαλμ |
| ται·χωφαεθων,μονάδι,γλη | εχειοφθαλμογσδοισου |
| ναπα ^ι ραυγεικαιθεμισαλι | ενιοφθαλμωιπ'βλεπει |
| παρακαταχλυνται·πωςετιδαι | επεσκοτισ[.]αι |
| 20 μονεσδυτοιμητακουανμη | ονοιμ ^η |
| τοπανπεπαμενοικαιμαντο | |
| ταλαντονοσεμνοσαστεροπα | |
| [. . .]ετασμεσσοντονολυμπον | |

Fr. 1.

Col. i.

| | |
|------|--------------------------|
|]αρο |] . α |
|]λα |] |
|]εν | το] |
|]γασ |] |
| 5] |]ανιοψιάδα |
|]ν |]τος |
|] |] κ(αί) σπυροί οἱ πυροί. |

Col. ii.

. . . τε καὶ ἀκρασίωνα ἀκρατῆς [ὁ Ξένων
γνωστός τις κ(αί) πικρός.
 θῆκε πενητυλίδαν Ξένωνα, ποτάγαγε δ' ἀμὴν
 ἄργυρον εἰς ἀνόνατα ρέοντα;
 κα[ί] τί τὸ κωλύον ἦς, αἶ τίς <σ>φ' ἔρο[ι]το;
 5 ρεῖα γάρ ἐστι θεῶ πᾶν ἐκτελέσαι χρῆμ'
 ὅκκ' ἐπὶ νοῦν ἔη, ἣ τὸν ῥυποκιβδοτόκωνα
 καὶ τεθνακοχαλκίδαν
 ἣ τ[ὸ]ν παλινεκχυμενίταν τῶν κτεάνων ὄλεθρον
 τοῦτον κενῶσαι τᾶς συοπλουτοσύνας,
 10 δόμεν δ' ἐπιταδεοτρώκτα κοινοκρατηροσκύφω
 τὰν ὀλλυμέναν δαπάνυλλαν.
 μήποτ' οὖν ὁ τᾶς Δίκας ὀφθαλμοὺς ἀπεςπαλάκωται; ζῶον δ' τύπους μ(έν) ὀφθαλμ(ῶν)
ἔχει, ὀφθαλμοὺς δ' οἷς οὐ-
δ(έ) βλ[έ]πει.
ἐνὶ ὀφθαλμῷ π(αρα)βλέπει.
ἐπесκότισται.
 χῶ Φαέθων μονάδι γλήνα παραυγεῖ,
 καὶ Θέμις ἅ λιπαρὰ καταχλύωται;
 15 πῶς ἔτι δαίμονες οὖν τοὶ μήτ' ἀκουὰν μήτ' ὅπᾶν πεπαμένοι;
 καὶ μὰν τὸ τάλαντον ὁ σεμνὸς
 ἀστεροπα[γερ]έτας μέσσον τὸν "Ολυμπον [ἐνί]ζει]

Col. iii.

- [. . . .]ορθον[.] . ινενευ
 κενουδαμηκαιτουθομη
 ροσειπενενιλιαδιρεπειδοταν
 αισιμοναμαρανδρασικυδαλι
- 5 μοισην'πωσουνεμ^ενου
 ποτερεψενορθοσωνζυγοστα
 τασταδέσχάτᾱφρυγιαμυσων βρυγια
 ἄζομαιδεθηνλεγεινοσον
 [. . .]γειτοπαραιοιστωδιοσ
- 10 πλα[. .]ιγγιον'ποιουσεπανα
 κτοραςουντισητινασουρα
 νιδασκιωνανευρη^{οι} πῶλα^σ
 βηταναξιανῶθοκρονιδασ
 οφυτευσασπαντασᾶμεκαι
- 15 τεκωντωνμενπατρῶος^ι
 τωνδεπεφανεπατηρ'λων
 μεθεμενπεριτουτωντοισ
 μετεωροκοποις'τουτους αστρολογοις^η
 γαρεργονουθενελπομεχειν'ἄμινδε
- 20 παιανκαιαγαθαμεταιδωσμελε^{επειδωσ}
 τωθεοσγαραντακαινεμεσις^{αγαθη}
 καταγαν'μεσφουνοδαιμων
 ουριαφυσιαειτιματεταυταν

Col. iv.

φω . [. .]ελα[
 ταῖξαντες[
 σητονολ[
 τυχασ'ταυτ'ε[. . .]μιννει εκβαθεω[

Col. iii.

- ὀρθὸν [ἰσχωρ κ]αὶ νένευκεν οὐδαμῇ·
 καὶ τοῦθ' Ὀμηρος εἶπεν ἐν Ἰλιάδι·
 ῥέπει δ' ὅταν αἴσιμον ἄμαρ ἀνδράσι κυδαλίμοις ᾗ.
 πῶς οὖν ἐμὴν οὐ ποτέρεψεν ὀρθὸς ὦν ζυγοστάτας,
 5 τᾶ δ' ἐσχάτᾳ Μυσῶν Βρυγίᾳ;
 ἄζομαι δέ θην λέγειν ὅσον [παρά]γει τὸ παρ' αὐτοῖς
 τῷ Διὸς πλα[στ]ίγγιον.
 ποίους ἐπ' ἀνάκτορας οὖν τις
 ἦ τίνας Οὐρανίδας κιὼν ἂν εὖροι
 10 πῶς λάβ(οι) τὰν ἀξίαν, ὅθ' ὁ Κρονίδας ὁ φυτεύσας
 πάντας ἀμὲ καὶ τεκὼν
 τῶν μὲν πατρώος τῶν δὲ πέφανε πατήρ;
 λῶν μεθέμεν περὶ τούτων τοῖς μετεωροκόποις· ἀστρολόγοις.
 τούτους γὰρ ἔργον οὐ(δὲ) ἐν ἔλπομ' ἔχειν.
 15 ἀμὴν δὲ Παιᾶν καὶ {ἀγαθὰ} Μετάδως μελέτω, ἐπεὶ 'δὼς ἀγαθή.'
 θεὸς γὰρ αὐτὰ, καὶ Νέμεσις κατὰ γᾶν. μέσφ' οὖν ὁ δαίμων
 οὔρια φυσιᾷει τιμᾶτε ταύταν,

Col. iv.

| | |
|-------------------|-----------------------------|
| φῶτ[ες,] ελα[| με- |
| ταιξάντες [| νεμε- |
| σητὸν ὄλ[β |] τύχας, ταῦτ' ἐ[στὶν ὑ]μῖν |
| νειόθεν ἐξεμέσαι. | ἐκ βαθέω[ν]. |

- 5 $\frac{1}{2}$ οθενξεμεσαι
 $\frac{1}{2}$ δοιάτισᾶμινεφαγναθοισιφυ .δοι[
 σηντονκυανοπτερυγονπαιδα
 φροδιτασδαμονομ' ουτιγ[.]ρει
 λειαναπευθησ·καιβροτων[
 ·γαρ·
 10 μενανπραειακαιευμενέ[. . . .]
 δεξιτερα[[ν]]πνευσησιαγων
 ουτοσῆνατρεμιατανναυνε
 ρωτοσσωφρονιπηδαλιωπειθουσ
 κυβερνη·τοιςδεταναριστε
 15 ρανλυσασεπορσηλαιλαπασ
 ηλαμυρασποθωναελλᾶσκυμα
 τιασδιολουτουτοισοπορθμοσ
 ευλεγωνευρειπιδασ·ουκουνκαρ
 ρονεστιδυνοντωνεκλεγειν
 20 τονουριονᾶμιναηταν·καιμε
 τασωφροσυνασοιακιπειθουσ
 χρωμενονευθυπλοεινᾠκῇ
 κατακυπρινοπορθμοσ·μη αφροδισιοσ

Col. v.

5 or 6 lines lost.

-
 νομ[
 δαπ[
 καιτ[.] . τ . ρῆξεί . [
 10 στρᾶγ[.]·πλοοσ·πανν[
 τοβι . . [.]·καιπροκοθ[
 λυμαν[.]·ναβλαψιτε . [
 αν·καιμ[.]·δυναν·ἄδε[
 ξαγορασαφροδιτακαιτομη[
 15 νοσμελεινοπ[.]·νίκαλῆσ᾽κα[

II.

- 5 Δοιά τις ἀμὶν ἔφα γνάθοισι φύσῃν δοι[ὰ δισσά.
τὸν κυανοπτέρυγον παῖδ' Ἀφροδίτας,
Δαμόνομ'· οὔτι γ[ὰ]ρ εἴ λῖαν ἀπευθήσ·
καὶ βροτῶν γὰρ [τῷ] μὲν ἂν πραεῖα κ' εὐμενε[ῖ πνοῇ]
δεξιτερὰ πνεύσῃ σιαγόν,
10 οὗτος ἐν ἀτρεμία τὰν ναῦν ἔρωτος
σώφρονι πηδάλῳ πειθοῦς κυβερνή·
τοῖς δὲ τὰν ἀριστερὰν λύσας ἐπόρση
λαίλαπας ἢ λαμυρὰς πόθων ἀέλλας,
κυματίας διόλου τούτοις ὁ πορθμός.
15 εἰ λέγων Εὐριπίδας. οὐ κάρρον οὔν ἐστὶ(ν) δὴ ὄντων
ἐκλέγειν τὸν οὖριον ἀμὶν ἀήταν,
καὶ μετὰ σωφροσύνας οἴακι πειθοῦς
χρώμενον εὐθυπλοεῖν ὅκ' ἢ κατὰ Κύπριν ὁ πορθμός; ἀφροδίσιος.
μὴ . . .

Col. v.

-
νομ[
δαπ[
καὶ τ[.]. τ . ρηξεί . [
10 στραγ[.]πλόος· πανν[
το βι . . [.] καὶ προκοθ[
λύμαν [.]να βλαψιτε . []αν,
καὶ μ[.]δύναν· ἃ δ' ἐξ ἀγορᾶς Ἀφροδίτα
καὶ τὸ μη[δε]νὸς μέλειν ὅπ[α]νίκα λῆς ὅκα χρήζης,

χρηζησουφοβοσουταραχα.τα[
 τανοβολωκατακλίναστ[
 δαρεοιοδοκειγαμβρ . [
 η κο[
 τειμεν'νυ[

Fr. 2.

Col. i.

Col. ii.

5

[.]νησπυ[
 [.]ακαρδιοι[
[. . .] . τικαντ[.]πο . [
]οτ[.] κροτησιγόμφ[
] . ευτω 5 τακαιροξε . . [
]ουμ θεική . άν . [
 ταφευξιπ . [.] . οναν[
 φύλα[[ι]]σκιόθρεπτακ[.] . . οσ
 εγχεσίμωροσ, άδοι[.]π[.]ά
 10 κτωνβροτωνκαιμ[.]λεπι
 σταμενωσωπασα . . σε[.]
] . . χ' . . άγασ[.]ψ[.]τραγ[.] . . σπì
] . . γα[.] . [.] . . [.] . .]ανμενωλεσικαρπον
 [.] . .]υγαφύσάλέανανδαν
 15 [.]] . . η'νευραδεκαικρα
 [.]]ωτ'ελέλιγμα[.]] . . σκρα
 [.]]σευπαλ[.]]αιασ

About 4 lines lost.

Col. iii.

10 lines lost.

.
 ταυτα[
 γαρου[
 αθεσ[

15 οὐ φόβος οὐ ταραχά· τα[ύ]ταν ὀβολῶ κατακλίνας

T[υν]δαρέοιο δόκει γαμβρό[s τό]κ[ε] ἦμεν.

κο[

νυ[

Fr. 2.

Col. i.

Opposite l. 4

]οτ[.]

Opposite ll. 5-6

] . ευτω

] οὐ(τως) μ(έν)

Opposite ll. 12-13

1 . . .

5] . . vai . [. . .

Col. ii.

[.] νησπυ[

[.] ακάρδιον [

[. . .] . τικαντ[.] πο . [

κροτησιγόμφ[

κα-

5 τὰ καιρὸν ε . . [

θεῖ κη . αὐ . [

τα φευξιπ . [.] . οναν[

φῦλα σκιόθρεπτα κ[. .] . ος

ἐγχεσίμωρος ἀδον[ο]π[λ]ά-

10 κτων βροτῶν καὶ μ[ά]λ' ἐπι-

σταμένως ὅπασα . . σε[.]

χ . . αγασ[.] ψ[.] τραγ[. . .] s πι-

[μελ]ὰν μὲν ὠλεσίκαρπον

[καὶ σφ]ύγα φυσαλέαν αὐδάν

15 [τε . . .] . . ἦ· νεῦρα δὲ καὶ κρα-

[τερᾶς ν]ῶτ' ἐλέλιγμα[ι . . .] . . s κρα-

[.] s εὐπαλ[.] τ[αι]ᾶς.

Col. iii.

ταυτα[

γὰρ οὐ[

αθες[

κισδ^{ω.}μαθισβροτοσουτι]μενον
 εκωνέκλ^{ω.}αἰξεκανθούσ^{ω.}
 τῖνδαμάραντονεσωστερ^{ω.} αμαλακτον.
 5 νωνκαιανικατονκεαρ
 εσκενπῖμελδσαρκοφαγῶν
 πασᾶσμελεδωνᾶσ^{ω.}τοι
 . [.]νδιεφενγενκαλονου
 δέ^{ω.}νποκα^{ω.}παντατειοισι[[ν]]
 10 δυ^{ω.}ποσπ[.]αγχνοισεσκαβρα
 μουσῶνκνωδαλα^{ω.}π[[ε]]ιε αγρευματα
 ριδωνθαλ[.]ευτασεπλεο κενεργήματα
 θυμεκαί^{ω.}χνευ^{ω.}τασαριστ[.]σ^{ω.}
 νῦνδοκκαμενεκφανεσ^{ω.}
 15 λευκαικορυφ[.] . . . ι
 αιωρευνταιεσ[.] . . . ν^{ω.}ακι
 λ^{ω.}εω^{ω.}λα^{ω.}χνακνα[.]^{ω.}ονδε^{ω.}γενειον
 . τ[.]^{ω.}
 κ^{ω.}αἰ^{ω.}τι^{ω.}μα^{ω.}τευ^{ω.}ει^{ω.}κ^{ω.}ρα^{ω.}γ^{ω.}νον η^{ω.}κ^{ω.} . φ^{ω.} . μα^{ω.}τευ[.]^{ω.}ν
 [.]^{ω.}λι^{ω.}κ^{ω.}ια^{ω.}σ^{ω.}χ^{ω.}ρ^{ω.}ον^{ω.}ω^{ω.}τ^{ω.}ε^{ω.}πα^{ω.}ξι^{ω.}ον^{ω.}κο[.]^{ω.}με^{ω.}λ^{ω.} . . . [.]^{ω.}
 20 λα^{ω.}κε^{ω.}ν^{ω.}ει^{ω.}δ^{ω.}ερ^{ω.}κο^{ω.}με^{ω.}να^{ω.}β^{ω.}ιο^{ω.}τᾶ^{ω.}σ^{ω.} προορωνιμ[.]^{ω.}
 ευ^{ω.}ρυ^{ω.}ν^{ω.}π^{ω.}ο^{ω.}τι^{ω.}τε^{ω.}ρ^{ω.}μα^{ω.}το^{ω.}σου^{ω.} λ^{ω.}ω^{ω.}φ[.]^{ω.} . [.]πε^{ω.}[.]^{ω.} . [.]^{ω.}ν
 δ^{ω.}ον^{ω.} . τᾶ^{ω.}μ^{ω.}ο^{ω.}σε^{ω.}σ^{ω.}λᾶ^{ω.}σ^{ω.}με^{ω.}ν ταμοσε[

ναται . [
 15 τοῖς ἀεικ[
 ὦ φίλος τᾶς ι[
 ἦς καὶ νόω κ . [
 πενία ποτιφ[(ῥ) φιλο-
 τιμοτάτω δεπ[
 20 π[. .] . αμυρο[

Fr. 3.

Col. ii.

Plate II.

]μενον

[πολλά]κισ δμαθεῖς βροτὸς οὔτι ἐκὼν
 ἔκλαξε κανθῶς. τὴν δ' ἀμάλακτον ἔσω
 στέρνων καὶ ἀνίκατον κέαρ ἔσκειν,
 5 πιμελοσαρκοφαγῶν πάσας μελεδῶνας.
 τ(ῶ) τ[ι]ν διέφευγε καλῶν οὐδέν ποκα· πάντα τεοῖ-
 σιν δ' ὑπὸ σπ[λ]άγχνοισ(ιν) ἔσκ(εν) ἀβρὰ Μουσᾶν κνώδαλα, ἀγρεύματα
 Πιερίδων θ' ἀλ[ι]ευτὰς ἔπλεο, θυμέ, καὶ ἰχθυεὺς ἀριστ[ο]ς. κ(αὶ) ἐνεργήματα.
 νῦν δ', ὅκκα μὲν ἐκφανέες λευκαὶ κορυφ[ῶ] περιαιω-
 10 ρεῦνται εσ[. . .] νακιεω λάχναι,
 κνα[κ]δὸν δὲ γένειον, καί τι ματεύει
 κράγνον [ἀ]λικίας χρόνῳ τ' ἐπάξιον κολακεύει
 δερκομένα βιότας εὐρὺν ποτὶ τέρματος οὐδόν,
 τᾶμος ἐσλᾶς μὲν [

ηκ . . φ . ματευ[. .]ν
 ἀν(τι τοῦ) . [. . .]ηδ[. .] . θ[. . .]
 [.]μελ . . . [. . .]
 προορῶν μι[. . .]
 λωσ[. .]πε[. . .] . ν.
 τᾶμος ἐ[πειτα.

Col. iii.

Plate II.

| | |
|------------|-----------|
| δ[| ταν[|
| [| ηκὸρυ[|
| γ[| ταςδα[|
| νο . [| 15 κτο[|
| 5 σικ[| πάιλ . [|
| αχαριν[| εκτα[|
| ναν,ο[| στακ . [|
| μεθα . [| βεβ[|
| τισαλᾱ[| 20 με . [|
| 10 περ . [| ακτι[|
| νωω . [| |

Fr. 4.

Plate II.

[. . . .]ηθρασκὼπτίλλιο . άν λη[
 [. . . .] . . . ιδ[. .]ωσ.βλαβανακλη
 [. . . .]ετ . [. . .]μοφλυακείν
 τοπορηφ[.]βοσαντοσυ . [. . . .]
 5 ρων[.]ποστομ[.]ταςδητο[.]
 αυτασσκεπτοσυνασκεν[. .]
 μησπονδανποιεισθ[. . . .]
 στρεφεινανωκατωλ[. . . .]
 . [.]νευρησδια . θεαν[.] . [. . . .]
 10 σικωσαρμοσμενον
 [. .]οτανισοντονποθονελκ[.] . αι
 [. .] . αθευτονιμ[.]ροντ[.] . [. . .]
 [. .]στιποταρσενασαρσ . [. . . .]
 [. . .]τε[.]ωσζανωνικοσ
 15 κερκιδα
 κυνος
]λιαμβοι

Col. iii.

Plate II.

| | |
|---------------|-----------|
| δ[| ταν[|
| [| η κορυ[|
| γ[| τας δα[|
| νο . [| 15 κτο[|
| 5 σικ[| παίλ . [|
| ἄχαριν [| ἐκτα[|
| ναν ο[| στακ . [|
| μεθα . [| βεβ[|
| τις ἀλα[θ (?) | 20 με . [|
| 10 περ . [| ἀκτι[|
| νοω . [| |

Fr. 4.

Plate II.

[. . .]ηθρα σκωπτίλλιο . αύ- λη[
 [. . .] . . ιδ[. .]ως· βλάβαν ἀκλη-
 [. . . .]ετ . [. .]μοφλυακεῖν
 τόπος ἢ φ[ό]βος αὐτὸς υ̇ . [. . .]
 5 ρων [ἀ]ποστομ[οῖ.] τᾶς δὴ το[ι]-
 αύτας σκεπτοσύνας κεν[εᾶς]
 μὴ σπουδὰν ποιεῖσθ[αι καὶ]
 στρέφειν ἄνω κάτω λ[. . .]
 . [.]ν εὖρης δια . θεαν[.] . [.] μου]-
 10 σικῶς ἀρμωσμένον.
 [π]οτ' ἀνισον τὸν πόθον ἐλκ[.] . αι
 [. .] . αθεντον ἱμ[ε]ρον τ[.] . [. .]
 [. ἐ]στὶ ποτ' ἄρσενας ἀρσ . [. . . .]
 [. .]τ' ἔ[ρ]ως Ζανωνικός.

15 Κερκίδα
 Κυνὸς
 με]λίαμβοι.

Fr. 5.

.
]αθωτουτευθυδικω
]οικεκαλλιμεδων
]στιπονηρακαι
]μενᾱσφαιρωγαρ
 5]προβαλησηκαιτι
]χιτονεισαρεταν
]δεσιχνευεισαλ
]φεροντοπωραν
] . κουτρουτ[.]ναυ

Fr. 6.

.
]λοπωλον[
]βουσώμω[
]ιππορχρε[
]τογαρεσταγα[
 5]εαστᾱστω[
] . π.
] . [

Fr. 7.

.
] . εσ[
]τᾱσρ[
]ευεοικοσ[
]καιφιλο . [

Fr. 8.

Col. i.

]σειδέμεν
]αδεπειλαπι
]λέννοτειου
]υσωκαιδο
 5] . [.]πε[.]
] . . [.]

Col. ii.

κᾱ[
 σχε[
 . πλλ[
 ταη[
 τ'όυ[
 5 καιτ[
 μυε[
 πιδ[

Fr. 9.

.
]ηπολιο[
]ινακῶλα[
]λεωνπυκιν[
]χουσιγηροιδ[
 5]υκετιπανθα[
]σάπ . [

| | | | |
|---------------------|-------------|------------------|-------------------|
| Fr. 10. | Fr. 11. | Fr. 12. | |
| |]ηνομιζ[| | |
|] . [. . . .] . [|]τωρευσε[|] . σ[. .] . [| |
|]ρονλαμβα[|]αιαπελ[|]ηρον[| |
|] . μιτουτο·γ[|]ι·τουτω[|]φερειτα[| |
| ^{εκτε.} | |]εταμελλο[| |
|]συντελιστ[| | | |
| 5]φερεικαιγα[| Fr. 13. | | |
|]ωσμηλεγο[| | Fr. 14. | |
|]ελθε·δω . [~ |]α[| | |
|]ηνα·καιτ[|]στωβι[|]μφιον[| |
|]υτευση[|] . κυβερν[|]νεκαστω·γ[| |
| 10]αρμοιτο[|]σωδοξα[|] . νετ αιγαρι[| |
|] . αλαιοσ[| 5]νμεναλλ[|]νωι[| |
|]τεων·ω[|]κανικαρ[| | |
|]ναλαβου[|]φ[| | |
| | | | |
| Fr. 15. | Fr. 16. | Fr. 17. | |
| | | | |
|]τονπελασδ'ε[|]μ[|]νοσε . . α[| |
| |] . οσθε[|]σιανσκοπε[| |
| |]ειροσυ[|]διωκτ[.]α[| |
| | | | |
| Fr. 18. | Fr. 19. | Fr. 20. | Fr. 21. |
|]εγαροι[|]ωσγνω[| | |
|]νετοι[|] . γδ[|] . εσυμ[|]ηρτ[|
|]αιρωι[|]ησ [|]ομιζ . [|]αμ[|
|] . ασαλ[|]αταν[|]μ[|]λλοικρα[.] . [|
| 5]νυγ[| 5] . υμα[|]ατα . [|]τεπανταν[|
| | | 5]ινο[| 5] . . φαμ[|
| | | ^{νμ} | |
| | |]τωνα[| |
| | | | |

Fr. 10.

.
] . [. . .] . [
] ρτον λαμβα[ν
] . μι τοῦτο· ν[
 ἐκτε
] συντελείς τ[
 5] φέρει καὶ γὰρ (?)
] ως μὴ λεγο[
] ελθε· δω . [ὦ
] ηνα· καιτ[
 φ]υτεύσῃ[
 10] αρμοι το[
] . αλαιος [
] τεων· ὦ[
] ναλαβου[

Fr. 11.

] η νομιζ[
 (?) κά] τω ρένσε[ι
] αιαπελ[
] ι· τοῦ τῶ[

Fr. 13.

.
] α[
] στω βί[
] . κυβερν[
] σω δοξα[
 5] ν μὲν ἀλλ[
] κα νίκα ρ[
] φ[

Fr. 12.

.
] . σ[.] . [
] ηρον[
] φέρει τα[
] ε τὰ μέλλο[ντα

Fr. 14.

.
] μφιου[
] ν ἐκάστῳ· γ[
] . νεται γὰρ ι[
] νων[

Fr. 15.

.
] τον πέλας δ' ε[

Fr. 16.

.
] μ[
] . οσθε[
] ειρος υ[

Fr. 17.

.
] νοσε . . α[
] σίαν σκοπε[ι
] διωκτ[έ] α[

Fr. 18.

] ε γὰρ οι[
] νετοι[
] αιρωί[
] . ασαλ[
 5] νῦν [

Fr. 19.

] ως γνω[
] . νδ[
] ης [
] αταν[
 5] . υμα[

Fr. 20.

.
] . εσυμ[
] ομιζ . [
] μ[
] ατα . [
 5] νο[
 ὕμ[
] τωνα[

Fr. 21.

.
] ηρη[
] αμ[
] λλοι κρα[.] . [
] τ' ἐπ' αὐτὰν [
 5] . . φαμ[

Fr. 22.

.
] . . . [. . .] . [
] ξενσκοιραν[
] ο . . ορεινπαρεστινε[

Fr. 23.

.
] εξ[.] καυτων
] λβοθυλακονλαρον απολανον[

Fr. 24.

.
] . . αισ[
] . ευχρητο[
] αλ φρ[
] κεσιβουλ[
 5] πο . . . λαν[

Fr. 25.

.
] λουσακα[
] ωπαλι . [
] εσσοσι . . [
] . . . ε . . . [

Fr. 26.

.
] δυσπαλεστωι . [
] ιλονενθα
] κισκαθιζε[
]

Fr. 27.

. . .
] ρ[
] ι[
 . .

Fr. 28.

.
] αρσε[
] ρεθοσβλε[
] λοσυρομ[
] υ[

Fr. 29.

.
] μον[
] ανον . [
] σοστ[

Fr. 30.

.
] . . . [
] ηφασσασ[
] . [.] . [

Fr. 31.

. . .
] λ[
] χα . [
] ενπ[
 . .

Fr. 32.

.
] κ . λ . [
] μεχρι
] εριδιατριβα[
] ' γερπε[

Fr. 33.

.
] . . ασ[
] εκφα . [
] π[

Fr. 22.

.
] [. . .] . [
] Ζεὺς κοιραν[
] ο . . ορεῖν πάρεστιν ε[

Fr. 23.

.
] εἰσ[. .] κ' αὐτῶν
 ὁ] λβοθύλακον λάρων ἀπολαύον[τα

Fr. 24.

.
] . . αἰσ[
] . εὐ χρῆ το[
] αλ φρ[
 ἀρ] κεσιβουλ[
 5] πο . . . λαν[

Fr. 25.

.
] λουσακα[
] ω παλι . [
 μ] έσσος ι . . [
] . . . ε . . . [

Fr. 26.

.
] δυσπαλές τῷ . [
] ιλον ξνθα
] κῖς καθιζέ[
]

Fr. 27.

. . .
 δρ[
 δι[
 . .

Fr. 28.

.
] αρσε[
] ρέθος βλε[
 β] λοσυρομ[ματ (?)
] υ[

Fr. 29.

.
] μον[
] ανον . [
] σοστ[

Fr. 30.

.
] . . . [
] η φάσσασ[
] . [. .] . [

Fr. 31.

. . .
 λ[
 χα . [
 ενπ[
 . . .

Fr. 32.

.
] κ . λ . [
] μέχρι
 π] ερι διατρίβα^ω[
] ' γ ' έρπε[

Fr. 33.

.
] . . ασ[
] έκφα . [
] π[

Fr. 34.

τι[
ἐξί[
και[
.

Fr. 35.

]το δίκαν δει φ[
]νκα[.]ν . [.]τ[
.

Fr. 36.

. . . .
]ατοσ[. .] . . . ω[
δ]αμάζειν α[
]καια . [.] . θαλ[
.

Fr. 37.

. . .
. [

Ου . [
ουτ[
. . .

Fr. 39.

. . . .
π]όκα· μ[
] . μην[.] . μ[
]οις· . [.]μει[
]λοιδε και[
5]ίας· πολλα[.] δ[
]φοις· ά δε . υ[

Fr. 40.

. . . .
] . . δρυ[
] . . [.]ν . [
]λω· πεφ . [
]]
.

Fr. 38.

. . . .
] . [
]ωνοσε[
] . . αμι[
π]ολίτας [
5]τουδοι[
] . [
. . .

ά]πατυλλα . [
] καλδν [
. . . .

Fr. 41.

. . . .
]κε . αλ . [. . .]φυ . . . [
γὰρ Προμαθεὺς
]ισαρο
] τάχα βῆ-
5 λ[.]

Fr. 42.

. . . .
] . [
α[
] . ευτ[
] . . [
. . .

Fr. 43.

. . . .
] . [
ν]έρθεν [
. . .

Fr. 44.

. . . .
] . πο . [
] . ιν[
]πρ . [
. . .

Fr. 45.

. . . .
]δεπ[.]
] . ωλ[
. . .

Fr. 46.

. . .
]α[

Fr. 47.

]νοσε[
]μελ[

Fr. 48.

. . . .
]ρ[.] . . .

Fr. 49.

]πασ[
]νκ[

| | | | |
|------------------------------------------------------------------|---------------------------------------------------|------------------------------------------------------|-------------------------------------------------|
|]μαντ[2 lines lost.] . ξ[] . ασ[]σφ[|]ηρανπο[] . . κα . . [. . . . |]μαθειν[]σχορδη[. . . . |]ταλ[]νπλ . [. . . |
| Fr. 50.] . ωσαλλο[] . [. .]τ . [. . . . | Fr. 51.]ερα[]νμ[. . . | Fr. 52.]ν'αι . []γαρά[. . . . | Fr. 53.]αρά[]πί[. . . |
| Fr. 54.]ρισδ[]παρα[. . . . | Fr. 55.]ασκ[]αιατ[. . . . | Fr. 56.]ψαν[]μεν[. . . . | Fr. 57.] . . λ[]κσει[] [|
| Fr. 58.] . []ιον . [. . . . | Fr. 59.]]ον . μ . [. . . . | Fr. 60.] . λει] | Fr. 61.]ων] |
| Fr. 62.] . . []συντον[. . . . | Fr. 63.]λεσ[]ι . [. . . . | Fr. 64. ενφ[. . . . | Fr. 65.]αλοχον[. . . . |
| Fr. 66.]γερ[. . . . | Fr. 67.]ξεν[. . . . | Fr. 68.]μεσις[. . . . | Fr. 69.]αι[. . . . |

| | | | |
|-----------------------------------------------------------|----------------------------------------------------------|-----------------------------------------------------------|------------------------------------------------|
|]μαυτ[2 lines lost. 5] . δ[] ασ[] σφ[|]ηραν πο[] . . κα . . [. |]μαθειν [(?) προ]σχορδη[. |]ταλ[]νπλ . [. |
|-----------------------------------------------------------|----------------------------------------------------------|-----------------------------------------------------------|------------------------------------------------|

| | | | |
|--------------------------------------------------------------------------|----------------------------------------------|----------------------------------------------------------------|----------------------------------------------|
| Fr. 50. . . .] . ως ἀλλο[] . [.] τ . [. . . | Fr. 51. . . [ερα[]νμ[. . | Fr. 52. . . .]ν αἶ . [] γὰρ α[. . . | Fr. 53. . . [αρω[]πι[. . |
|--------------------------------------------------------------------------|----------------------------------------------|----------------------------------------------------------------|----------------------------------------------|

| | | | |
|---------------------------------------------------|------------------------------------------------|-----------------------------------------------|--------------------------------------------------------|
| Fr. 54. . . [ρις δ[] παρα[. . | Fr. 55. . . [ασκ[]αιατ[. . | Fr. 56. . .]ψαν[]μεν[. . | Fr. 57. . .] . . λ[]κσει[] [. |
|---------------------------------------------------|------------------------------------------------|-----------------------------------------------|--------------------------------------------------------|

| | | | |
|--------------------------------------------------|-------------------------------------------------|---------------------------------------------|-----------------------------------------|
| Fr. 58. . .] . []ιον . [. . | Fr. 59. . .]]ον . μ . [. . | Fr. 60. . .] . λει] . . | Fr. 61. . .]ων] . . |
|--------------------------------------------------|-------------------------------------------------|---------------------------------------------|-----------------------------------------|

| | | | |
|-----------------------------------------------------|------------------------------------------------|-------------------------------------|------------------------------------------|
| Fr. 62. . .] . . [] συντον[. . | Fr. 63. . .]λεσ[]ι . [. . | Fr. 64. . . ένφ[. . | Fr. 65. . .]αλοχον [. . |
|-----------------------------------------------------|------------------------------------------------|-------------------------------------|------------------------------------------|

| | | | |
|--------------------------------------|--------------------------------------|----------------------------------------|-------------------------------------|
| Fr. 66. . .]γερ[. . | Fr. 67. . .]ξεν[. . | Fr. 68. . .]μεσις[. . | Fr. 69. . .]αι[. . |
|--------------------------------------|--------------------------------------|----------------------------------------|-------------------------------------|

It may be convenient to add here the previously known fragments of Cercidas, which I transcribe from Bergk, *Poetae Lyrici*, ii. pp. 513-15.

IAMBI.

1. Athen. xii. 554 d:

ἦν καλλιπύγων ζεύγος ἐν Συρακούσαις.

MELIAMBI.

2. Diog. Laert. vi. 76:

οὐ μὲν ὁ πάρος γὰρ Σινωπεὺς
τῆνος ὁ βακτροφόρας, διπλοείματος, αἰθεριβόσκας,
ἀλλ' ἀνέβα χῆλος ποτ' ὀδόντας ἐρείσας
καὶ τὸ πνεῦμα συνδακῶν·

5 ἥς γὰρ ἀλαθέως διογενῆς
Ζανὸς γόνος οὐράνιός τε κύων.

1. γὰ Bergk; γε Cobet, γ' εἰ vulg. 4. This line was bracketed by Cobet. 5. διογενῆς is placed here instead of at the beginning of l. 6 by W-M.

The reference is to the death of Diogenes. The language of this fragment is reflected in [Diog.] *Epist.* 7 Μὴ ἀνιῶ, ὦ πάτερ, ὅτι κύων λέγομαι καὶ ἀμπέχομαι τρίβωνα διπλοῦν κτλ.

3. Stob. *Flor.* lviii. 10 = 1082. Fr. 7. 2-4.

4. Stob. *Flor.* iv. 43:

πῶς κεν ἴδοιεν
τὰν σοφίαν πέλας ἐστακυῖαν ἄνδρες
ὦν τὸ κέαρ παλῶ σέσακται καὶ δυσεκνίπτῳ τρυγί;

1. The preceding line νοῦς ὀρῇ καὶ νοῦς ἀκούει (= Epicharmus, Fr. 117) is not to be assigned to Cercidas. κεν ἴδοιεν Meineke; κ' ἴδοιεν B, ἐνίδοιεν vulg. 2. ἄνδρες W-M; ἄνέρες vulg. 3. W-M with Beniley would prefer the genitive παλῶ . . . δυσεκνίπτῳ τρυγός.

5. Galen x. 406:

ἐν κριομύξοις ἀνδράσιν [εὐδοκιμήσει].

The passage is Θέσσαλος δὲ ἅμα τοῖς ἐαυτοῦ σοφισταῖς ἐφ' ὑψηλοῦ θρόνου καθήμενος ἐν κριομύξοις ἀνδράσιν, ὡς ὁ Κερκίδας φησὶν, εὐδοκιμήσει. W-M agrees with Meineke, *Anat. Alex.* p. 394, that εὐδοκιμήσει does not belong to the quotation, notwithstanding its metrical aptness.

6. Athen. viii. 347 e :

οὕτω μοι δοκεῖ καὶ ὁ λεβητοχάρων Οὐλπιανός, κατὰ τὸν ἐμὸν Μεγαλο-
πολίτην Κερκίδαν, μηδὲν μὲν ἐσθίειν τῶν ἀνδρὶ προσηκόντων, τηρεῖν δὲ τοὺς
ἐσθίοντας, εἰ παρεῖδον ἢ ἄκανθαν ἢ τῶν τραγανῶν τι ἢ χονδρῶδες τῶν παρα-
τεθέντων.

7. Greg. Naz. *De Virt.* 595 :

ἅπαντα δ' ἔρπειν εἰς βυθὸν τὰ τίμια
τῶν γαστριμάργων σῖτα, μήτε σῖτ' ἔτι
τῶν εὐτελεστάτων λέβητος ἐξ ἑνός,
ὀρθῶς λέγει πον Κερκίδας ὁ φίλτατος,
5 τέλος τρυφόντων αὐτὸς ἐσθίων ἄλας,
αὐτῆς τρυφῆς ἔθ', ἀλμυρὸν καταπτύων.

A corrupt passage, which Bergk does not attempt to emend.

8. Phot. *Bibl.* 279, p. 533 b :

καὶ ἡ μαγὶς δὲ ἀντὶ τῆς τραπέζης Αἰγύπτιον δόξει καὶ παντελῶς ἔκθε-
σμον. Ἐπίχαρμος δὲ ὁ Δωριεὺς καὶ Κερκίδας ὁ μελοποιὸς ἐπὶ τῆς αὐτῆς
διανοίας ἐχρήσαντο τῇ λέξει.

9. Pollux iii. 27 :

ἐπιπάτωρ βέλτιον γὰρ τοῦνομα τοῦ πατρωοῦ, εἰ καὶ Κερκίδας κέχρηται.
Cf. Fr. I. ii. 12.

Fr. 1. i. 12.]ανιοψιάδα is probably a variant; cf. e. g. ii. 10 and 20. Ὀψιάδης occurs
as a proper name, e. g. C. I. G. 169.

14. For σπυροί, which evidently occurred in the text of the poet, cf. Etym. Magn. 724.
32 Ἡρωδιανὸς λέγει ὅτι τοὺς πυροὺς σπυροὺς λέγουσιν οἱ Συρακόσιοι, and Hesych. σπυρούς· πυρούς.
The word occurs in Paton-Hicks, *Inscr. of Cos*, 39. 11, Collitz, *Gr. Dialektinschr.* 4736
(Thera), Dittenberger, *Sylloge*, ed. 2, 938. 23 (Epidaurus).

ii. 1-iii. 17. ' [Why did not Fortune] reduce to penury the . . . and incontinent Xenon,
and bring us his money that was running to waste? What was to prevent, supposing
some one should ask her? For it is easy for a god to accomplish everything whenever it
comes into his mind, and to empty of his swinish wealth the dirty usurer and hoarder or
this outpourer and ruin of his substance, and to give the squandered means to the man
who takes his bite in season and shares his cup with a neighbour. Is then the eye of
Right blinded like a mole's? Does Phaethon see crookedly with a single orb, and is the

vision of fair Justice dimmed? How can they who have neither hearing nor inlet of sight be yet taken for deities? Nay, the august lightning-compeller sits on mid Olympus holding even the balance and in no wise signifies his will. And so said Homer in the *Iliad*; it sinks when the fated day comes to noble men. For why does not he who controls the weights, if he is upright, incline them to me, or to Phrygia at the ends of the earth? Of a truth I fear to say how perverse is the scale of Zeus with men. To what sort of lords, then, or to what children of Heaven can one go to find how he may get his deserts, when the son of Cronus, the begetter and parent of us all, is found to be a father to some and a stepfather to others? Better to leave these questions to the astrologers, for they, I expect, will have no manner of trouble. For us let Paean and Giving be our care, for she is a goddess, with Retribution, on earth. While, then, the deity sends a favouring breeze, hold her in honour, men, and pursue her . . . and you may then utterly rid yourselves of the reprehensible [desire for] wealth and for [the other gifts] of fortune.

1. Τύχη or some deity is the subject of the sentence. ἀκρασίῳ is only found here.

2. Two short syllables are required between *πηνητ* and *αν*, and *πηνητυλίδαν*, although palaeographically unconvincing, satisfies that condition and is a tolerable word. *πηνητύλος* (cf. e. g. *μικκύλος*) is, as W(illamowitz)-M(öllerdorff) remarks, in harmony with the style, and the termination *-ιδας* recurs in l. 7 *τεθνακοχαλκίδας*. *πηνητ'* of course would be satisfactory, if the problem of the next word could be solved. For the first damaged letter it is difficult to read anything but a *ν*; a mark of elision followed by an *ι* is much less suitable. The second, if not *λ*, can be *δ* or *α*, possibly *ν*. With *ν*, there would be only one more letter before *αν*; with *λ*, *δ*, or *α*, there are probably two, and the slight vestiges seem most consistent with *ω*, but *ιδ* is, I think, just possible. A *κ* is hardly admissible.

The marginal note evidently refers to Xenon, who is not, apparently, otherwise known to fame.

4. <σ>φ' W-M. *τις φέρο[ι]το* gives inferior sense, and is abnormal in syntax.

6-8. These three opprobrious compounds are all new. The first two go together and express the opposite character to that of the intemperate Xenon (τοῦτον, l. 9); the miser makes no better use of his wealth than the spendthrift. *τεθνακοχαλκίδας* is perhaps not impossible for such a bold coiner of words as Cercidas; cf. *παλινεκχυμένιτας* in the verse below. The idea it expresses is that hoarded wealth is dead and unprofitable. There is really very little doubt about the first syllable, and though the vestiges of the supposed *κ* are slight they suit that letter well. The mark of length above the *ι* must in any case be erroneous.

The variant *δλεθρον* inserted in the margin is obviously right.

9-10. *συοπλουτοσύνα*, *ἐπιταδεοτρώκτας*, and *κοινοκρατηρόσκυφος* are three more otherwise unattested compounds.

11. The diminutive *δαπάνυλλα* is another unfamiliar word; for the form cf. e. g. *φθίνυλλα*, and Fr. 39. 7.

12. The marginal note gives a definition of *σπάλαξ*, from which the novel *ἀποσπαλακοῦν* is formed. For *Δίκας ὀφθαλμός* cf. Soph. Fr. 11, Dionys. Fr. 5, Fr. Adesp. 421 Nauck, &c.

13-14. W-M observes that the introduction of Phaethon, i. e. Helios, between *Δίκας* and *Θέμις* is not unnatural, the sun as all-seeing being regarded as the avenger of the innocent; hence the practice of calling the sun to witness. *λιπαρά* is Hesiod's epithet of *Θέμις*, *Theog.* 901. *παραγγεῖν* and *καταχλυνόν*, which are found here only, are glossed in the adscripts. The form *αὔγειν* occurs in Job xxix. 3; cf. Hesych. *αὔγῳ· αὔγάζομαι*.

15. The marginal variant, with the slight alteration of *τοι* for *οι*, is no doubt right. *οἱτοι τοί* would be unmetrical. *δπάν* here refers especially to the sense of vision.

16-iii. 3. The complaint here seems to be that Zeus does not actively intervene in the interests of right. He only holds the balance and observes its indications; the weights are determined by Fate. Cf. *Iliad* Θ 70-2 ἐν δ' ἐτίθει δύο κῆρε . . . ἔλκε δὲ μέσσα λαβῶν ῥέπε δ' αἰσιμον ἡμαρ Ἀχαιῶν. As an alternative to the supplements adopted G. Murray proposes [ἐχων] ὀρθὸν [καθίζει, which is a more difficult order, though not more involved than e.g. Aristoph. *Thesm.* 811. He would also prefer to read ὁ σέμνος . . . [καθίζει, . . . οὐδαμῇ, καὶ τοῦθ' . . . Ἰλιάδι ῥέπει(ν), ὅταν αἰσιμον ἡμαρ, ἀνδράσι κυδαλίμοις(ι)ν. But does Homer say this?

5. βρυγία is more likely to have been altered to φρυγία than vice versa; the shortening of the ν, which is long in Apoll. Rhod. iv. 330 Βρυγηίδας, 470 Βρυγοί, Scymnus 433 Βρυγοί, occasions little difficulty; cf. Βρίγες. Sufficient regularity is restored to the metre by the transposition suggested by W-M. ἐσχάτα Μυσῶν Βρυγία is a variation of the common proverb Μυσῶν ἐσχατος to indicate an insignificant or unknown person; cf. e.g. Plato, *Theaetetus* 209 b αὕτη οὖν ἡ διάνοια ἔσθ' ὅτι μᾶλλον ποιήσει με Θεαίτητον ἢ Θεόδωρον διανοεῖσθαι, ἢ τῶν λεγομένων Μυσῶν τὸν ἐσχατον; on which the Scholiast remarks ἐπὶ τῶν εὐτελεστάτων. Μάγνης Πισα-στρία: οὐκ ἔστιν οὐδεὶς οὐδ' ὁ Μυσῶν ἐσχατος καὶ Μένανδρος Ἀνδρογύνῳ Μυσῶν ἐσχατος πολέμιος. The poet would have justice rewarded even in the most obscure and humble of men. This seems a more suitable interpretation than to make the δέ adversative 'but inclines them instead to . . .'

An erroneous accent on the first syllable of ἐσχάτα has been cancelled by the dots placed on either side of it; cf. 841. vi. 88 and ix. 17, where we wrongly supposed the two accents to be alternatives.

6. [παρα]γί W-M; the letter after the lacuna could equally well be τ. αὐτοῖς refers not to Μυσῶν but vaguely to people in general.

9-10. εὔροι, as emended by the corrector, is evidently right, and λάβοι would naturally follow, as e.g. in Plato, *Crit.* 45 b οὐκ ἂν ἔχοις ἐξελθὼν ὅ τι χρῆο σαντῶ.

12. πατρώος: cf. Pollux iii. 27 ἐπιπάτωρ βέλτιον γὰρ τοῦνομα τοῦ πατρωοῦ, εἰ καὶ Κερκίδαὶ κέχρηται (= Cerc. Fr. 9). The allusion may well be to the present passage.

13. μετεωροκόποις: cf. Aristoph. *Pax* 92 ποῖ δὴτ' ἄλλως μετεωροκοπεῖς; The substantive is found only here. For this sarcastic allusion cf. Diog. Laert. vi. 24 ἔλεγε δὲ (sc. Διογένης) καὶ ὡς ὅτε μὲν ἴδοι . . . οὐεροκρίτας καὶ μάντις καὶ τοὺς προσέχοντας τοῦτοις . . . οὐδὲν ματαιότερον νομίζειν ἀνθρώπου.

14. οὐ(δέ) ἔν is restored by W-M on metrical grounds; ἔλπομαι οὐθέν (Murray) is an alternative remedy. The corrector's ἔχην may be the original form; cf. introd. p. 24.

15. μεταιδως, as W-M points out, is probably for Μετάδως, a substantive formed from μεταδιδόναι on the analogy of δῶς in Hesiod's δῶς ἀγαθή (*Opera* 354), to which passage the adscript of the papyrus refers. Αἰδῶς has no doubt some speciousness in view of the passage in Hesiod, *Opera* 197-200, where Αἰδῶς and Νέμεσις are described as leaving the earth for Olympus. Cercidas might be held to be directly controverting that statement: Hesiod was wrong; they are still on earth (κατὰ γῆν, l. 16), and are the true divinities. But, besides metrical difficulties, the objection to this is that the marginal note becomes quite irrelevant and must be supposed to be a mistake. The corruption to αιδως, on the other hand, would be easy, apart from the possible influence on the copyist of Hesiod's conjunction of Αἰδῶς and Νέμεσις. W-M seems also right in regarding ἀγαθά as an interpolation from the verse of Hesiod cited here by the annotator. With θεὸς γὰρ αὐτὰ in the following verse the epithet is otiose, and its removal leaves the metre normal. If ἀγαθά is retained, it must be scanned as an anapaest, καὶ being elided before the following short vowel, which would be in accordance with the later practice. Murray, keeping Αἰδῶς, proposes the transposition καὶ μετ' Αἰδῶς ἀγαθά.

The inclusion of Paean among these deities is noteworthy, though hardly surprising;

both Antisthenes (Diog. Laert. vi. 6) and Diogenes (Stob. xiii. 25) are reported to have compared their office to that of doctors, and Bernays remarks on the fact that Diogenes, who spared few, seems to have respected medical men (*Lucian und die Cyniker*, p. 95; cf. Diog. Laert. vi. 24). Perhaps, as W-M thinks, *Νέμεσις* here has a wider meaning than retribution, and is rather the principle of *ius suum cuique*; cf. Arist. *De Mundo* 7 *Νέμεσιν δὲ ἀπὸ τῆς ἐκάστω διανεμήσεως*, and the similar explanation of Cornutus, *Nat. Deor.* 13. There seems, however, to be no parallel for the actual use of *νέμεσις* in this sense.

17. *τιμᾶτε*: strictly the dialect requires *τιμῆτε*, but this need hardly be pressed.

iv. 1-4. The supplements adopted are for the most part due to W-M. *με}ταίξαντες* is to be taken with *τιμᾶτε*, the circumflex accent, which is inconsistent with the diaeresis, being erroneous. A complementary clause, specifying the contrasted objects of aversion, followed; *ζῆλον νεμεσητόν ὀλβου καὶ πάντων τῶν ἀπὸ τύχας* is the paraphrase suggested by W-M. *-σητον* could be the termination of e.g. *μισσητόν*, but *νεμεσητόν* is recommended by *Νέμεσις* in l. 16. *ἐ[στίν]* is also doubtful, and *ἐ[ῖπον]*, alluding to an injunction given earlier in the poem, is a possible alternative; *ἐ[ύκτόν]* is rather too long for the space. Owing to the mutilated condition of the text, the correct division of these concluding lines remains uncertain. *μέσφ' οὖν . . . φυνσίει* and *τιμᾶτε . . . ἐλᾷ* may be separate verses, and *ταῦτ' . . . ἐξεμέσαι* another in the same rhythm.

5-18. 'It has been said, Damonius—you are not devoid of knowledge—that the dark-winged son of Aphrodite blows on us from his mouth two kinds of breath. The man on whom his right cheek breathes softly with gentle breath steers in calm weather the ship of love by the sane rudder of persuasion. But they on whom he looses the left cheek and stirs forth the storms and wanton blasts of desire have their course ever set on a surging sea. Well said Euripides. Is it not then better to choose of the two the favouring breeze, and wisely using the rudder of persuasion to sail straight while our course lies in Aphrodite's waters?'

5. A new poem, as is indicated by the coronis, begins at this point. The passage alluded to was identified by W-M as *Trag. Gr. Frag.* Adesp. 187 *δισσὰ πνεύματα πνεῖς, Ἔρως*, from Hermias on Plat. *Phaedr.* p. 76; cf. Lucian, *Amor.* 37 *δισσὰ γὰρ διτῶς κατὰ τὸν τραγικὸν πνεύματα πνεῖ ὁ Ἔρως, ἐνὸς δὲ ὀνόματος οὐχ ὅμοια πάθη κεκοινώνηκε*. Meineke had already attributed the line to Euripides (*Com. Frag.* iv. p. 171), a conjecture which is now verified by l. 15 below. Cf. *Iph. Aul.* 543-57.

6. *κνανοπτέρυγος* is not otherwise attested.

7. Damonius is unknown; it is implied that he was sufficiently well-read to recognize the allusion rather than that he was experienced in love.

8-9. The restoration of this passage is a little doubtful. It is not clear in the first place whether *γάρ*, which has been added above the line, was intended to replace or to supplement *μέν*. W-M would ignore the punctuation of the original and connect *καὶ βροτῶν* with *ἀπειθής*, making *[τῷ] μὲν γὰρ ἄν* or *[τῷ] γὰρ ἄν* the beginning of the fresh sentence. But *καὶ βροτῶν* seems more naturally taken, as marked in the papyrus, with the succeeding relatives, and with *[τῷ]* I prefer to suppose that the inserted *γάρ* is slightly out of its proper position. At the end of the line *εὐμενε[στέρα]* is indicated by the grave accent on the third ε; but the juxtaposition of two words in *-τερα* is not satisfactory, and since other instances of mistaken accents occur in this MS., I have adopted W-M's *εὐμενε[ῖ πνοᾷ]*, for which there is just room in the lacuna. Since Euripides had written *πνεύματα πνεῖς*, there is no objection to the repetition of *πνοᾷ . . . πνεύση*. The verse is then a trochaic tetrameter, for which

cf. l. 15. This will leave — — — — instead of the usual — — — — — for the first part of l. 9; but other examples of an Adoneus are not wanting in these poems, e. g. ii. 5, Fr. 3. ii. 3-4, 11, and there is no particular objection to one at this point. Murray makes the suggestion that εὐμενεστέρα | δεξιὰ may be the original text, δεξιτερὰ being due to the influence of the preceding word; this would not be unattractive, were εὐμενεστέρα assured.

10. ἔρωτος is probably to be connected with ναῦν rather than with ἀτρεμία, in spite of the absence of the article, for which passages like Xen. *Cyrop.* viii. 1. 8 τὰς θύρας Κύρου may be compared. Or a more normal construction can easily be obtained by the transposition ναῦν τῶν.

15. For Εὐριπίδας cf. note on l. 5. I adopt in the second part of the verse the slight alterations suggested by W-M in order to restore the dislocated metre. Another expedient would be to substitute καλὸν for κάρρον, which would give the favourite rhythm — — — — —; but κάρρον looks right, and is unlikely to have displaced an original καλόν.

v. 11. κοθῖ might be a derivative of the Doric form κοθαίρειν for καθαίρειν (cf. Collitz, *Gr. Dialektinschr.* 1646 κοθαῶν, 1156 κοθάροι). The choice of words beginning with κοθ is very limited.

13-16. In the restoration of this commendation of a cheap and easy love I owe several points to W-M. Cf. e. g. Diog. Laert. vi. 46, Horace, *Sat.* i. 2. 119 *namque parabilem amo venerem facilemque*. A dot before λησ is presumably accidental; there is another superfluous dot after οβολω. In l. 16 (19) the high stop after εἰμεν might be interpreted as one of the dots enclosing the insertion above the line.

Fr. 2. ii. 1-3. Fr. 31 might be placed at the top of this column so far as external appearances are concerned.

4. κροτησίγομφος is another novel compound.

6. A vestige from the top of the letter following η suggests λ or δ.

7. Perhaps φευξιτήμονα, though the cross-bar of the η must be supposed to have been drawn abnormally high; cf. however η in l. 15. The letter after π is more like another π than anything else, but an ι is also possible. Compounds of φυξι- occur, but none with φευξι-. Or should we combine κα[ταφεύξ(ε)ι?

8. σκίοθρεπτος occurs only here.

9. The letter between the two lacunae is represented by an upright stroke which may well be one of the limbs of a π, and ἀδ[ο]ν[ο]π[λ]άκτων (W-M) is quite suitable; cf. ἡδονοπλήξ, which was used by Timon. The supposed rough breathing above the initial α may be a mark of long quantity.

12. γασ[] or γαρ. The letter after]τρα may be π.

13 sqq. As restored by W-M this passage describes the physical condition of some one suffering from self-indulgence; the first person is used in l. 16, but the poet cannot be here speaking of himself. For ὠλεσίκαρπον cf. Homer κ 510 ἰτέαι ὠλεσίκαρποι, which Hesychius explains διὰ τὸ ταχέως ἀποβάλλειν τὸν καρπὸν, ἢ ὅτι πινόμενος ὁ καρπὸς ἀγόνους ποιεῖ; cf. Oppian, *Cyn.* iii. 283 τύμπαλον εὐκέλαδον, Διδυμήϊον, ὠλεσίκαρπον. The word would here signify useless fat which ἀπόλλυσι τὸν καρπὸν τῆς τροφῆς. σφύξ is included in a list of words in -υξ by Theognostus (Cramer, *Anecd. Ox.* ii. 132), and does not merit the suspicion with which it has been regarded (Lobeck, *Paralip.* p. 108). According to Erasistratus, πνεῦμα is comprised in the arteries, and σφύγα φυσαλέαν might therefore mean an inflated pulse. φυσαλέος occurs in Nonnus, *Dion.* xliii. 405 φυσ. χόανον. For κρα[τερ]ας cf. the gloss below,] . . s κρα[τ]αῖς.] . as or] . . as is there possible, but κρα[τερ]ας cannot be read.—This would not be an unsuitable context for Cerc. Fr. 7.

iii. 20. Perhaps λαμυρο[; the letter before μ is more like α than λ , but it is noticeable that ἀλμυρόν occurs in Cerc. Fr. 7. 6. This line ended the poem.

Fr. 3. ii. 2-14. 'Many a mortal to whom death comes closes his eyes unwillingly. And thy heart within thy breast was stubborn and unconquered, making a rich meal of every care. Therefore nought goodly ever escaped thee. All the dainty prey of the Muses, O my soul, was deep in thy affections, and thou wert a most skilled fisher and hunter of the Pierian maids. But now when white hair plain to view hangs about the head . . . and the chin is hoary, and life, if it seeks any good thing suited to its age and years, uses flattery, looking to the broad threshold of its end, now . . .'

3. Of the three variants ἀμάραντον, ἀπέραντον, and ἀμάλακτον the last seems the most suitable. καί is best scanned as a short syllable, -υυ-- -υυ--; cf. l. 11.

5. πιμέλοσαρκοφαγείν is another new compound. The termination is apparently -ῶν, a Doric contraction of εο for which cf. e.g. C. I. G. 2556. 15 ὠνώμενος, 2557. 26 εὐχαριστῶμες.

6. τ(ῶ) τ[ί]ν W-M. For the accus. τ[ί]ν cf. Theocr. xi. 39, &c.; the remains of the first letter are quite consistent with τ. καλῶν, the reading of the corrector, is shown by the metre to be right. To the same hand is due the deletion of the final ν of τειοσιν, where the justice of the alteration is questionable.

7. The metre is easily restored by the slight modifications proposed by W-M. υπο is unsatisfactory, the π occupying too wide a space; but perhaps some mistake had to be rectified.

8. ἀλ[ι]εντάς and ἰχνευτάς keep up the metaphor of κνώδαλα.

9-10. This is a difficult passage. In the first place the indicative here and in l. 12 after ὅκα is extraordinary. It would be easy to write περιαιωρῶνται and κολακεύη, but the past tenses in ll. 4 and 8 and νῦν in l. 9 show that the reference is to the present rather than the future, so that the indicative is really more in place. Possibly, since ὅκα could govern either mood, a similar licence was extended to the longer form. Then is λάχναι the subject of the sentence? And what is the case of κορυφά? περιαιωρεῖνται seems probable, and the first three letters are consistent with the very slight vestiges. But the preceding lacuna would then be so short as practically to involve the dative κορυφ[ᾱ]. If περ[ι], which is also quite admissible, were read, there would be room for another narrow letter, e.g. κορυφ[αί]. The middle of l. 10 is much damaged; χ may be read for the doubtful κ, χ or α for λ, and ο or σ for ε. The next letter looks like ω, but χ(ε)ίλεα (not -σι) is not quite impossible.

11. W-M notes that Cercidas as a Cynic philosopher did not conform to the fashion of shaving the beard.

12. κράγνον suits the sense as well as the palaeographical conditions, but the α is perhaps a false Doricism; κρήγνον is the Theocritean form (xx. 19, *Ephigr.* xix. 3). A complication is, however, introduced by the apparent interlinear insertion, which remains unexplained. There may be merely a dot before the supposed τ.

13. βιωτας appears to have been wrongly accented; if βιοτᾱς be read, δερκομένα is left suspended, unless, as Murray suggests, ἡλικίας be emended to ἡλικία. κολακεύει lacks an object. ποτί is only moderately satisfactory; the vestige of the letter after π rather points to α, λ, or perhaps ε; παρα or περι could well be read if they fitted the context. The marginal adscript is too much damaged to be of much assistance; προορῶν evidently refers to δερκομένα. Possibly there was another line below λωσ κτλ.

Fr. 4. 1. The letters ἡθρασ are on a detached fragment which appears to be rightly placed here. A σ is in any case wanted to precede κ of σκωπτίλλιο., a novel compound presumably

formed from σκώπτειν and ἄλλος; the termination may be *ον*, *ος*, or *οι[s]*. Or perhaps σκωπτίλλις could be read; the supposed accent on the first *ι* is hardly certain. The circumflex above *α* of *αν* seems to have been intended as an alternative to the acute, which, to judge by its position, was the original accent. It is not clear whether the two last letters of the line belong to the text or to an adscript. If to the text, they should be read *ση*[, preceded by a medial stop.

3. -μοφλνακείν is another unfamiliar compound, in which φλνακείν is a form of φλναρείν. Cf. φλύαξ, φλνακογράφος, and Hesych. φλνάσσει· φλναρεί, φλύει, id. φλονάζει· φλναρεί, ληρεί.

5-10. These lines may be arranged thus:

τᾶς δὴ τοιαύτας σκεπτοσύνας κεν[εās] μὴ
 σπουδᾶν ποιείσθ[αι καὶ] στρέφειν ἄνω κάτω,
 λ[ημ]μ' [ῥ]ν' εὐρῆς δια — — —
 [μου]σικῶς ἁρμωσμένον.

In l. 6 there is barely room in the lacuna for κεν[εās] and perhaps *κενας* was mistakenly written. λ[ημ]μ' [ῥ]ν' is suggested *exempli gratia* by W-M; a tiny vestige of the first letter of l. 9 is consistent with a *μ*, but no restoration which does not include the remainder of the verse can be considered satisfactory. In the latter part of that line *θ* could be *ρ*, and the doubtful *ν* may be *δ* or *λ*; the broken letter following might be the *μ* of *μουσικῶς*,—if that is the right word.

11-14. The conclusion of the poem, where in all probability there is a reference to the Stoic Zeno, unfortunately remains obscure. In l. 11 the first *ο* stands somewhat to the right of the initial letter of the line above and, with a slight allowance for the slope of the column, a lacuna of one letter at the beginning of the line is probable, apart from the consideration that *στ'* or *δταν* would be contrary to the dialect. Moreover, near the top of the *ο* there is a very small speck of ink which may be a survival of the lost letter. At the end of this line, *αι* is on a detached strip, which was found folded with Fr. 4 and with little doubt belongs to it, though the combination adopted is uncertain. The exiguous remains of the preceding letter are consistent with e.g. *κ* or *μ*, but not *τ*; *ἐλκ[ο]μαι* is possible. In l. 12, if [π]οτ above is right, three letters are expected before *αθεντον*. The vestiges in front of the *α* do not suit *τ*, nor is *σταθευτόν* here very attractive. Perhaps *τον* is the article. *αρσ* is probable in l. 13 after *αρσενας* and a repetition of that word in some form, e.g. *ἀρσένων* or *ἄρσην*, seems to be indicated. *ε* is not impossible for the fourth letter, though the very slight trace does not suggest it; a letter having a perpendicular stroke like *η* would be more satisfactory. In l. 14 the first letter may be *γ* or *τ*, and we have the choice between γ[ε]λ[ω]ς and]τ' (or γ') ε[ρ]ω[ς]: the latter accords better with *πόθον* and ἔμ[ε]ρον just above.

On the meaning of these lines and their relation to the foregoing passage see p. 23. It is not necessary to assume that the masculine relationship which seems to have been here commended was the ordinary *παιδευαστία*, to which Zeno, as the fragments show (cf. Frs. 247-53, v. Arnim), was supposed to have been addicted. The poet was possibly upholding a sentiment of a more spiritual order as the true 'Zenonian' love. The adjective *Ζηνωνικός* is used by Sopater, *ap. Athen.* iv. p. 160 f.

15. *Κερκίδα*: *Κερκιδās* is the common spelling, that being the accent according to Arcad. 21. 19 and apparently Herodian, *Περὶ μου. λέξ.* 10. 30 (though the MS. there has *Κερκίδας*). But *Κερκίδας*, as in Harpocration, Stobaeus, and others is, as W-M observes, better adapted both to Doric nomenclature and to a period prior to the vogue of hypocoristica in -ās. Stobaeus makes the genitive -α, as here, in lviii. 10, -ον in iv. 43.

Fr. 5. 2. Καλλιμέδων may be the Philo-Macedonian orator ridiculed for his gluttony by comic poets; cf. e. g. Athen. iii. 104 c-d.

4. σφαῖρος was a form used of the κόσμος by Empedocles, but no doubt Σφαίρω should here be taken, with W-M, as a proper name, and the Stoic philosopher (Diog. Laert. vii. 6) is meant. This allusion is of cardinal importance in the question of the poet's date (cf. p. 26), and has a secondary interest from the fact that Sphaerus had been an instructor of Cleomenes, the enemy of Megalopolis (Plut. *Cleom.* 11).

8.]φεροντ' may be the participle or =]φέρονσι.

Fr. 6. 2-3. Restored by W-M. For l. 2 cf. Callimachus, Fr. 46 βουσόον, ὃν τε μύωπα βοῶν καλέουσιν ἀμορβοί.

Fr. 7. 1. A dark fibre running down the verso would suit a combination with Fr. 9. 6, a lacuna of one or two letters dividing σαρ. [from]. εσ[; but the edges of the papyrus do not directly join.

2-4. The identification of these lines with Cerc. Fr. 3 (Stob. *Flor.* lviii. 10) is due to W-M. μναμόνευ' is Meineke's emendation of the reading of AB ἀμναμονεῦ: ἐμναμόνευ' Bergk, ἀμναμονεῖ Gaisford, ἀμνάμονα vulg.

Fr. 8. i. 1.]σεῖδε μέν: or perhaps]εῖδόμεν; προεῖδόμεν is found in a citation from Archytas in Gaisford's Stobaeus App. p. 46.

2. Some case of εἰλαπίνη is probable.

3. β]λεννοτέρου cannot be read.

Fr. 9. 4. σιγηροί: cf. Moeris, p. 343 σιγηλὸς ἐν τῷ λ' Ἀττικοί, ἐν τῷ ρ' Ἑλληνες.

5. W-M suggests πανθῶ[πνευμα. πᾶν θω[or πάνθ' ὦ[might also be read.

Fr. 10. 4. ἐκτελείς is a variant for συντελείς.

7. An interlineation at the end of the line is perhaps a mark of short quantity.

10. Perhaps ἀρμοῖ,—unless it is γ]άρ μοι.

11. παλαιός is possible: or the division may be]. αλαιός [.

Fr. 11. This fragment might well be from the top of Fr. 1. v. μὴ . . . νόμιζ[ε would be a convenient combination.

2. Some form of the Doric future of ῥέω seems probable.

4. τοῦ τῶ[; or τοῦτ' ὦ[. τούτῳ[is excluded by the accent.

Fr. 13. 5. A dot between ν and μ half-way up the letters is probably accidental, since there is no word μεναλλ . . .

6. The preceding κ is against the division ἀνίκα ρ[.

Fr. 20. 6. In the interlinear insertion the supposed ν may be a rough breathing belonging to the α below; there would then be a dot between the breathing and μ[.

Fr. 22. 3. If ορειν = ὀρᾶν the form is comparable with e. g. Theocr. xxvi. 14 ὀρέοντι; but ὀρῆν would also be a good Doric form (Fr. 1. iv. 5 φυσην, &c.).

Fr. 23. 2. ὁ]βοθύλακον W-M. This word, which is not found elsewhere, is explained by the marginal ἀπολαύον[τα; ἀπολαυσ[ικόν is unsuitable.

Fr. 24. 2. An ink-spot above the line before ϵ may represent a high stop.
4. ἀρκεσίβουλος is unknown, but cf. ἀρκεσίγυιος.

Fr. 25. 1. The letter before the lacuna may be τ ; it is probably not ν .

Fr. 28. 2.] ῥέθος is more likely than] ρ ἔθος on account of l. 3.

Fr. 30. 2. At the left edge of the papyrus between ll. 1 and 2 there is an ink-mark which may belong to some insertion.

Fr. 31. Cf. note on Fr. 2. ii. 1-3.

Fr. 32. 4. The acute accent on διατριβα[is singular; but perhaps it has been affected by the alternative termination.

Fr. 34. This fragment has a deeper margin at the top of the column than is found elsewhere in this papyrus. Frs. 34-41, 43-4, 59-61, 64-5 are much worm-eaten, a circumstance which dissociates them from Fr. 1.

Fr. 37. The hand of this fragment is apparently identical with that of the rest, but the coronis is rather different from those in Fr. 1. iv and Fr. 2. iii, and the paragraphus below l. 3 is unusual in this papyrus.

Fr. 39. 7. ἀ]πάτυλλα is suggested by W-M on the analogy of δαπάνυλλαν in Fr. 1. ii. 11. Possibly the latter word was originally written here by mistake.

Fr. 40. 3. πεφ: or γεφ (γεφύρ-).

Fr. 41. 5. This apparent insertion immediately below l. 4 is not easy to interpret. A letter may be lost after the λ, but there is no sign of other letters. The fragment is from the bottom of a column.

Fr. 43. 2.]ερθεν perhaps ended the line. The attribution of this fragment to 1082 is somewhat doubtful.

Fr. 46. 6. The interlineation could perhaps be read $\cdot ap\cdot$. The first dot is rather far from the a and may be a high stop.

Fr. 47 is apparently from the top of a column.

Fr. 49. It is hardly certain that this fragment, which seems to be from the top of a column, belongs to the MS.; the letters are slightly smaller and the lines rather closer together than usual.

Frs. 68-69. These two small fragments are doubtfully assigned to the MS.

1083. SATYRIC DRAMA.

Fr. 1 18.5 × 13.1 cm. Second century.

Plate III (Fr. 1).

The following fragments of a Satyric drama are written in upright uncials which are slightly above the medium size and of rather heavy and ungraceful appearance. They may be assigned to the second century, a date to which the cursive notes, added in Frs. 15 and 19 by a hand perhaps not to be distinguished from that of the text, would also seem to point. The names of the *dramatis personae* in the margin of Fr. 1 are more clearly original; but a different hand is probably to be discerned in one or two of the corrections, and may also well be responsible for some of the accents and other signs which occur. Punctuation, however, is to a large extent at any rate due to the first scribe. For this purpose both high and medial dots are used, though without any clear differentiation of values. Marginal paragraphi as usual denote alternations of dialogue; whether a colon in Fr. 1. 1 marks the division of a verse between two speakers is questionable (cf. note *ad loc.*).

Both the nature of the plot and the authorship of the play are unfortunately matters of uncertainty. Besides the chorus of Satyrs, which is expressly designated in the adscript to Fr. 1. 6, two other characters are mentioned, Oeneus, whose name is entered in the margin as the speaker of Fr. 1. 19-20, and Phoenix, who is twice referred to in the text (Frs. 4. 6, 14. 3) as well as, probably, in an explanatory note (Fr. 19. 8-9). It would perhaps be palaeographically just possible, though not at all satisfactory, to read the name at Fr. 1. 19 as Phineus instead of Oeneus, and Phineus and Phoenix would be a very natural conjunction. But there seems to be nothing known of Phineus which suits the situation of Fr. 1, where the daughter of the person in question is being sought in marriage by the Satyric chorus, evidently as one among several suitors (cf. l. 20). Oeneus, on the other hand, is said to have promoted a contest for his daughter Deianira, in which the river-god Acheloius was defeated by Heracles; and with these two figures a chorus of Satyrs would be thoroughly in keeping. But who then is Phoenix? Possibly he was introduced as another unsuccessful aspirant to the maiden's hand. There was, indeed, a tradition actually connecting Phoenix with Oeneus, for according to the Epic poet Asius (*ap.* Pausan. vii. 4. 1) Phoenix married Perimede, a daughter of Oeneus; and it

would not be very far-fetched to suppose that in this story he was consoled for the loss of Deianira by a marriage with her sister.

That the drama from which these fragments are derived was of an early period is indicated as well by the considerable use of the choral element (cf. Frs. 1 and 18-20) as by the language, which is not inconsistent with a fifth-century composition. Can the piece be attributed to one of the three great tragedians? The style is not that of Aeschylus or of Euripides; but to exclude Sophocles is not so easy. The anaphora of *ἔστι* in Fr. 1. 9 sqq. has a good parallel in Soph. Fr. 855. 3-5. Moreover, Sophocles wrote a play called 'Phoenix', of which practically nothing is known, and an 'Oeneus' has also been assigned to him on doubtful evidence. It is, then, conceivable that Sophocles was the author. On the other hand the repetition of *ἀλλά* in Fr. 1. 3 and 19 betrays some lack of polish, and Wilamowitz would prefer, if any conjectural attribution is to be made, to refer the piece to Ion of Chios. That poet is credited with two plays named after Phoenix, the *Φοῖνιξ ἡ Καινεύς* and a *Φοῖνιξ δεύτερος*; from both of these a few short citations have been preserved, but their plots are quite obscure. It is nowhere stated that either of them was a Satyric drama, though this silence does not justify a contrary conclusion; the character of Caeneus, who is said to have been turned by Poseidon from a woman into a man (Nicander, *ap.* Anton. Lib. 17, Schol. Apoll. Rhod. i. 57, &c.), would lend itself to Satyric treatment. The suggestion, however, is made with all reserve; there is not even any certainty that the play was a product of the classical period.

Of the order of the fragments but few indications are obtainable. Fr. 1, in which Oeneus asks the Satyrs who they are and they give an account of themselves and their occupations, presumably stood early in the play, and on that account as well as in consideration of its superior size takes precedence of the rest. The position assigned to the smaller pieces is for the most part arbitrary. Three in which a metre other than the iambic is more or less certainly to be recognized (Fr. 18 anapaestic, Frs. 19 and 20 metre doubtful) are placed together near the end. In a few other cases, to which attention is called in the notes, the grouping has been influenced by the rather hazardous evidence of script or colour.

Fr. I. Plate III.

κυρεινδρωνταδελουντί: χρη[
 εργατηντοιουδαγωνοσαιχμαλ[
 αλλ'εξερουμεν.αλλαπρωταβουλομ[
 γνωναιτινεσπ[.]ρεστεκαιγενουσθ[
 5 βλαστοντεςουγ[.]νυνγεπωμαθ[
 απανταπευση[.]νυμφιοιμενη[.]ν.
 παιδεςδενυμφων.βακχιουδυπηρεται.
 θεωνδ'ομανλοιπασαδηρμοσταιτεχνη
 πρεπουσ'ενημιν.έστιμενταπροσμαχην
 10 δοροσ.παλησαγωνες.ιππικησ.δρομου.
 πυγμησ.οδοντων.ορχεωναποστροφαι.
 ενεισιδ'ωδαιμουσικησ.ενεστιδε
 μαντειαπανταγνωτακουκεψευσμενα.
 ιματων^a ελεγχος.εστινουρανου
 15 μετρησις.εστορχησις.εστιτωνκατω
 λαλησις.αρακαρποσηθεωριά
 ωνσοιλαβεινεξεστιτουθοποιοναν
 1 .. χρηζισηςεαντηνπαιδα[.]ροστιθηισεμοι
 3 οινευσ
 3. αλλουχιμεμπτοντογενοσ.αλλαβουλομαι
 20 καιτονδαθρησαιπρωτο[.]οστισερχεται

Fr. 2.

]υδονουδαποδεργ[
]ασωχθονοσσεληνα[
]ουτοφωσβεβηκενοιχετα[
]λλητινυκτοσαστρονη[
 5]νησκειπροσαυγηνηλιο[
]κπνιδετονδ'αυμελαναβο[
]σδ'ναπροφρωνιδεμεπα[
]π'ευά[.]ωσφυγάδαποτε[
]τιγ[.] . [

Fr. 1. Plate III.

- κυρεῖν δρῶντα δηλοῦν τί. χρὴ [. . .
 ἐργάτην τοιοῦδ' ἀγῶνος αἰχμάλ[ωτον ἐννέπειν.
 (Οἶν.) ἀλλ' ἐξεροῦμεν· ἀλλὰ πρῶτα βούλομ[αι
 γνῶναι τίνες π[ά]ρεστε καὶ γένους δ[ι]του
 5 βλαστόντες· οὐ γ[ὰρ] νῦν γέ πω μαθ[ὼν ἔχω.
 Χο(ρὸς) ἀπαντα πεύσῃ. νυμφίοι μὲν ἦ[κομε]ν,
 σατύ(ρων). παῖδες δὲ νυμφῶν, Βακχίου δ' ὑπηρέται,
 θεῶν δ' ὄψωνιοι· πᾶσα δ' ἡρμοσται τέχνη
 πρέπουσ' ἐν ἡμῖν· ἔστι μὲν τὰ πρὸς μάχην
 10 δορός, πάλης ἀγῶνες, ἵππικῆς, δρόμου,
 πυγμῆς, ὀδόντων, ὄρχεων ἀποστροφαί,
 ἔνεισι δ' ὦδαί μουσικῆς, ἔνεστι δὲ
 μαντεῖα πάντα γνωτὰ κούκ ἐψευσμένα,
 ἱαμάτων τ' ἔλεγχος, ἔστιν οὐρανοῦ
 15 μέτρησις, ἔστ' ὄρχησις, ἔστι τῶν κάτω
 λάλησις· ἄρ' ἄκαρπος ἡ θεωρία;
 ὦν σοι λαβεῖν ἔξεστι τοῦθ' ὁποῖον ἂν
] . . .
 Οἶνεύς. χρῆζης, ἐὰν τὴν παῖδα [π]ροστίθης ἐμοί.
] . 20 καὶ τόνδ' ἀθρήσαι πρῶτο[ν] ὅστις ἔρχεται

Fr. 2.

- (A) φρο[ν]δον οὐδ' ἀποδέρκ[ομαι]
]ασω χθονὸς σεληνα[
 (B) [ἰδ]οὺ τὸ φῶς βέβηκεν, οἷχεται[ι σέλας·
 [ἀ]λλ' ἦ τι νυκτὸς ἄστρον ἦ [μήνης κέρας
 5 [θ]νήσκει πρὸς αὐγὴν ἡλίο[υ] μαυρούμενον,
 [ἐ]κπνέει δὲ τόνδ' αὖ μέλανα βό[σ]τρυχον καπνοῦ.
 (A)]σονὰ πρόφρων ἰδέ με πα[ρόν]τα
]π' εὐά[.]ως φυγάδα ποτὲ [
]τιγ[.] . [

Fr. 3.

. . . .
] . . [.] . [.
]στροβεισοφ[
]τινοστεσυμ[
]ἰκεσθαικαπ[
 5]σισβαι[

Fr. 4.

. . . .
 ωτ[
 υφο[
 ωδιν[
 αποσπασεισμ[
 5 τωνδδυνεκη[
 φοινιξοραισ . . [.
 [. . .]τρω[

Fr. 5.

. . . .
] . υ[
]τ'ἀνείφων . [.]ση . [.
]ωκυριωσκεκτ[.]μενον
]στι·τηνγαρι[.]ατην
 5]ανειργωνδδον
]ηρκλυωνσοφοσ

Fr. 6.

. . . .
]ροσθεν . [.
 υ
]τανομ[
] . εισδετ[
]ησαν[
 5]τοις[

Fr. 7.

. . . .
]φιλεστατο[
] . ντιδ'αντισ[
]κοσοφ . [.
] . . . [.

Fr. 8.

. . . .
]μεχ[
]οιστρ[
]ην . [.
]ντας[
 5]τοσλ[
] . π[

Fr. 9.

. . . .
] . μ . [.
]μονείτ[
]ρποσιος . [.

Fr. 10.

. . . .
]αν[
]οτα[
]εκοι . [.

Fr. 11.

. . . .
]λις[
]σεχει
]ὑφρ . . [.

Fr. 3.

.
] . . [.] . [.
 [≡ -] στροβεί σοφ[ῶς
 [≡ -] τίνος τε συμ[
 [≡ -] ικέσθαι καπ[
 5]σις βαι[

Fr. 4.

.
 (Φοῖν.) ᾧ τ[
 (B) ὑφο[
 (Φοῖν.) ὠδιν[
 (B) ἀποσπάσεις μ[ε
 (Φοῖν.) 5 τῶνδ' οὐνεκ' ἦ[λθον
 (B) Φοῖνιξ, ὀργῆς . . [.
 (Φοῖν.) [. . . .] τρω[

Fr. 5.

.
] . ν[
]τ' ἀν εἰ φων . [.]ση . [.
]ω κυρίως κεκτ[ή]μενον
 ἐ]στί· τήν γὰρ ὑ[στ]άτην
 5]ιαν εἵργων ὁδὸν
 ἀν]ήρ κλύων σοφὸς

Fr. 6.

.
 π]ρόσθεν . [.
]ται· νομ[
] . εἰς δὲ τ[
]ησαν[
 5]τοις[

Fr. 7.

.
 προσ]φιλεστατο[
] . ντι δ' ἀντισ[
]κοσοφ . [.
] . . . [.

Fr. 8.

.
]μεχ[
]οιστρ[
]ην . [.
]ντασ[
 5]τος λ[
]π[

Fr. 9.

.
] . μ . [.
]μονεῖ τι[
]ρ πόσιος . [.

Fr. 10.

.
]αν[
]οτα[
]εκοι . [.

Fr. 11.

.
]λίσ[
]ς ἔχει
]ὑφρ . . [.

Fr. 12.

]ανᾱ[
]βοληκλυ[
]ηιπαρε[
]μιτυμβε[

Fr. 13.

]λ[.]σενγαμ[
]τραζυγεισοχ[
]ριωνζευξασμ[

Fr. 14.

]υν[
]ων[
]φοινιξ[
]μησον[
 5] . ησαι[

Fr. 15.

. .
 ηδα[
 ανευ[
]νλ^η καν[
]εκ . [

Fr. 16.

]ρην[
]νποτ[
]μονη[
] . [.] . [

Fr. 17.

. . .
]κει
]ιχρονωι
]διδουσ
]ξιαι

Fr. 18.

. . . .
]
]λαβειη . [
]ήγου[
]τησ
]σανογε
 5] . σανπερισου
]μηκαλονη
]ει[.]αν.
] . ισθαλεγω
]ειφοτιμοι
 10]ων
]δεν[. . . .]ν[
]κε[

Fr. 19.

. . . .
] . σ[.]αχ[
]ρεσσεται[
]
] . . σουτοσώ . [
 5]
]αппαπαппαп[
]
]μενειπεινοφοι[
]σοδουσινεμφυ[

Fr. 12.

. . . .
]ανα[
]βολη· κλυ[
]η παρε[
]μι τυμβε[υ

Fr. 13.

. . . .
]λ[.]σεν γαμ[
 τε]τραξυγείς ὄχ[ους
]ρίων ζεύξας μ[

Fr. 14.

. . . .
]υν[
]ων[
] Φοῖνιξ [
]μησον[
 5]· ησαι[

Fr. 15.

. . . .
 ηδα[
 ἄνευ [
]ν λη() καν[
] ἐκ
 . [

Fr. 16.

. . . .
]ρην[
]νποτ[
]μονη[
]· [·]· [

Fr. 17.

. . . .
]κει
]ι χρόνον
] διδούς
]ξίαι

Fr. 18.

. . . .
]
 β]λαβείη· [
]ήγου[
]της
 5]σαν ὃ γε
]· σαν περὶ σοῦ
] μὴ καλὸν ἦ
]ει[.]αν·
] οἶσθ' ἃ λέγω
 10]' εἰφ' ὃ τι μοι
]ων
]δεν[· . . .]ν[
]κε[

Fr. 19.

. . . .
]· σ[.]αχ[
]ρέσσεται [
]
]· . s οὔτος ὦ· [
]
 π]αππαπαππαπ[αῖ
 5]
] μὲν εἰπεῖν δ Φοῖνιξ
]σοδους ἔν' ἐμφν[

| | | |
|--------------|-----------|-------------|
| Fr. 20. | Fr. 21. | Fr. 22. |
|]ερμαπαφ[| . . . | . . |
|]σιπυλιονει[|] |]. |
|]ουδεδιαπυ[|] |]ν |
| |]αμ'επο[|]ν. |
| |]νοσ, |]σ. |
| |]δη[.] |]οι |
| |] . ιου | . . |
| | . . . | |
| Fr. 23. | Fr. 24. | Fr. 25. |
| . . | . . . | . . . |
| εκ[|]ονον[|]ασ . [|
| χουτ[|]μο . [|]ν |
| ζητ[|]ωμεν[|]στενων |
| . . | . . . |] |
| | | . . . |
| Fr. 26. | Fr. 27. | Fr. 28. |
| . . . | . . . | . . |
|]ησουσδ[|] . α[|]οστ[|
|]σδ'οικο[|]εινα[|]χθ[|
| . . . |] . ιαρη[|]ο[|
| | . . . | . . |
| Fr. 30. | Fr. 31. | Fr. 32. |
| . . . | . . . | . . |
|]υλαχων[|]ληνωνκ[|]υχο[|
|] |] |] |
|] |] |] |
| . . . | . . . | . . |
| Fr. 34. | Fr. 35. | Fr. 36. |
| ευδα[| . . | . . |
| . . | τελο[|]εσ |
| | . . |]τοσο[|
| | | . . |
| | | Fr. 37. |
| | | . . . |
| | |] . . ω . [|
| | |]ν. ημ[|
| | | . . . |

| Fr. 20. | Fr. 21. | Fr. 22. | |
|----------------|-----------|----------|-------------|
|]ερμα παφ[| . . . | . . | |
|] Σιπύλιον ει[|] |] . | |
|]ουδε διαπυ[|] |]ν | |
| |]αμ' επο[|]ν' | |
| |]νος |]ς | |
| |]δη[.] |]οι | |
| |] . ιου | . . | |
| Fr. 23. | Fr. 24. | Fr. 25. | |
| . . | . . . | | |
| εκ[|]ονον[|]ασ . [| |
| χούτ[|]μο . [|]ν | |
| ζητ[|]ωμεν[|] στένων | |
| . . | . . . |] | |
| | | . . | |
| Fr. 26. | Fr. 27. | Fr. 28. | Fr. 29. |
| . . . | . . . | . . | . . |
|]ησους δ[|] . α[|]οστ[|]οννα[|
|]ς δ' οίκο[|]εινα[|]χθ[|]ο . [|
| . . . |] . ιαρη[|]ο[| . . |
| | . . . | . . | |
| Fr. 30. | Fr. 31. | Fr. 32. | Fr. 33. |
| . . . | . . . | . . | . . |
|]ν λαχών [|]ληνων κ[|]υχο[|]νειν |
|] |] |] |] |
|] |] |] | . . |
| . . . | . . . | . . | |
| Fr. 34. | Fr. 35. | Fr. 36. | Fr. 37. |
| εύδα[| . . | . . | . . . |
| . . | τελο[|]ες |] . . ω . [|
| | . . |]τοσο[|]ν' ήμ[|
| | | . . | . . . |

Fr. 1. 1-2. In papyri of dramatic works a colon regularly denotes a change of speaker, but such a division is objectionable in a verse of this kind. Possibly then the colon here indicates a metrical division—a purpose for which it is sometimes employed, though that explanation too is quite unconvincing. Above the colon is an oblique mark which is probably to be interpreted as a rather carelessly written accent on *τι*. Either *δηλοῦν τί δρώντα* (με?) *κυρεῖν* . . . or *δῆλ' οὖν τί δρώντα* (σε?) *κυρεῖν* . . . would be intelligible. *ἐννέπειν* or some similar word is implied by the following *ἐξεροῦμεν*. A small coronis below l. 2 marks the transition to another metre.

2-20. '(Oen.) Well, I will tell you. But first I wish to know who ye are and from what stock ye are sprung; for as yet I have not learnt.

Chorus of Satyrs. Thou shalt hear all. As suitors are we come, sons of nymphs, servants of Bacchus, fellow-dwellers with gods; and we are supplied with every fitting art: we are equipped for the spear-fight, ours the contest in wrestling, in horse-racing, running, boxing, biting, ours twisting of testicles, we have the strains of music, we have oracles fully known and not falsified, and medicines to put to the test, we know the meting out of the skies, and dancing, and lore of the nether world. Is our study fruitless? And it is thine to take of these whatever thou wilt, if thou givest thy daughter to me.

Oeneus. There is indeed no fault with your stock; but I wish first to see this man who is coming . . .

16. An acute accent was mistakenly placed on the *α* of *θεωρία* and not afterwards cancelled.

17. To the left of this line there are slight remains of a marginal note.

19. The *ο* of *οινεύς* is incomplete, but fairly secure, the stroke below it not being in the right position for the tail of a *φ*. *καυνεύς* is clearly out of the question.

Fr. 2. 1. *ἀποδέρκεσθαι* is unexampled but can hardly be avoided; the *ρ*, though rubbed, is clear, and the *κ* is nearly as certain.

3 sqq. Restorations suggested by W-M are printed *exempli gratia*. It may be supposed that the flame of an altar or torch had been extinguished. *η* in l. 4 must be for *ῆ*, not *ῃ* or *ῥ*, since of course a star or the moon could not be said to *ἐκπνεῖν μέλανα βόστροχον*.

7. *Ἰσὸνα*: a proper name is rather expected here, but is not easily obtained; the first letter might be *γ* or *τ*, the second is possibly *ω*. There is no doubt about the accent.

8. *εὐά[.]ως* is again difficult; the *ω* may be *ο*.

Fr. 3. The appearance of the papyrus and the comparative compactness of the writing suggest that this fragment came from the same column as Fr. 2. Perhaps the broken letters in Fr. 2. 9 and Fr. 3. 1 belong to one line, but I can find no satisfying combination.

Fr. 6. This and the following five fragments are grouped with Fr. 5 on account of a certain similarity of colour, which however may well be deceptive.

5. The letters of this line are rather smaller and closer to the line above than usual; apparently the scribe wished to keep the end of the column even with its neighbours.

Fr. 7. 3. The vestige after *φ* suits e.g. *α* or *λ*.

Fr. 8. 6. *π* enclosed between two dots is an interlineation referring to the next verse.

Fr. 9. 2. To the right of the circumflex accent there are some further marks of ink to which I can attach no meaning. A junction between two selides occurs in this fragment.

Fr. 11. 3. The accent is placed slightly to the left of the υ , which therefore probably formed a diphthong with a preceding vowel.

Fr. 13. 2. τε]τραξυγείς ὄχ[ους W-M, comparing Eurip. *Hel.* 1039 τετραξύγων ὄχων.

Fr. 18. 2.]ηγον was perhaps the end of the line.

Fr. 20. 1. Perhaps θ]ερμὰ παφ[λας . . . ; cf. Aristoph. Fr. 498 (Kock) τὸ δ' ἔτνος . . . τουτὶ θερμόν καὶ τοῦτο παφλάζον. Fr. 20 like Fr. 19 is apparently in a lyric measure.

2. Σιπύλιον: or]σι Πύλιον.

Fr. 30. This and the two following small pieces may well be from the ends of columns. Fr. 34 is from the top of a column.

1084. HELLANICUS, *Atlantis* I.

11.5 × 7.9 cm. Early second century. Plate III.

The origin of this fragment is demonstrated by a citation in the Venetian Scholia on Homer Σ 486 (= Hellan. Fr. 56): φησὶ δὲ καὶ Ἑλλάνικος ἐν τῷ πρώτῳ τῶν Ἀτλαντικῶν τὰς μὲν 5' (sc. τῶν Ὑάδων) θεοῖς συνελθεῖν, Ταῦγέτην Δίῃ, ὧν γενέσθαι Λακεδαίμονα, Μαίαν Δίῃ, ἀφ' ὧν Ἑρμῆς, Ἡλέκτραν Δίῃ, ὧν Δάρδανος, Ἀλκούνην Ποσειδῶνι, ὧν Ὑριεύς, Στερόπην Ἄρει, ὧν Οἰνόμαος· Κελαινῶ Ποσειδῶνι καὶ αὐτὴν συγγενέσθαι, ὧν Λύκος· Μερόπην δὲ Σισύφῳ θνητῷ ὄντι, ὧν Γλαῦκος· διὸ καὶ ἀμαυρὰν εἶναι. This passage alludes so patently to the text before us as to assure beyond any question an identification which the subject and dialect would of themselves naturally suggest. References to Hellanicus are not infrequent, but quotations of his *ipsissima verba* are extremely scarce; and the present addition to them, though regrettably small, is very acceptable.

Its handsome appearance indicates with sufficient clearness that this manuscript contained the *Atlantis* itself, and not merely some commentary or grammatical treatise in which the *Atlantis* was excerpted. The rather narrow column is written in a round upright hand very similar to that of 844, though still more calligraphic. Of the two 1084 is perhaps slightly the older; but they no doubt belong to approximately the same period, probably the earlier part of the second century. Dots in the high and middle position, as well as paragraphi, are used for purposes of punctuation, the medial point marking a briefer pause (l. 15). Short lines are filled up by small angular signs turned in the opposite direction to that in which they are usually found.

Col. i.

]. ντ[.

. . .

Col. ii.

νων εν σπηι: τ[ων

δε γιγνεται Ερμ[ης

φιλητης: οτι αυ [

5 τη φιλησιμ[ως

συνεκοιμ[ατο·

και γ[ιγνεται θε

ων κη[ρυξ] αγηρ[αος

και αθανατος· Κ[ε

10 λαινοι δε μισγε <

ται Ποσειδεων· <

των δε γιγνεται

Λυκος ον ο πατηρ

κατοικιζει εν μα

15 καρων νησοις· <

και ποιει αθανα

τον· Τηυγετη δε

[Ζε]υς μισγεται· των

[δε γιγνεται Λακε]

20 [δαιμων . . .

2. The sentence may be restored *Μαιαι δε Ζευς μισγεται λανθα]νων κτλ.* This simple construction, as Wilamowitz remarks, is better suited to the style than a sentence containing a genitive such as *μισγομε]νων*. Cf. Apollodor. iii. 10. 2. 1 *Μαία . . . Διὶ συνελθοῦσα ἐν ἀντρῷ τῆς Κυλλήνης Ἑρμῆν τίττει.*

σπηι is an Epic form which is out of place here ; *σπееι* or *σπεῖ* is expected.

3-4. Cf. Hom. *H. Herm.* 292 *ἀρχὸς φηλητέων κεκλήσεται*, 446 *φηλήτα, Διὸς καὶ Μαιάδος νιέ*, Eurip. *Rhes.* 217 *Ἑρμῆς, ὅς γε φηλητῶν ἀναξ*. The spelling *φιλητης* is a common error which the grammarians try to defend, e. g. Eustath. p. 781. 11 *τὸ δέ γε φηλῶ φηλήσω τῶν ὕστερόν ἐστι· διὸ καὶ τὸ πέποιθ' ὄγε φιλήτησιν* (Hesiod, *Opera* 373) *οὐ διὰ τοῦ η ἔχει τὴν ἀρχουσαν ἐν τοῖς ἀκριβέσιν ἀντιγράφοις, ἀλλὰ διὰ τοῦ ἰῶτα*, and Helladius, *ap.* Photius, *Bibl.* p. 535. 6, where the derivation from *φιλεῖν* is advanced, as in the text here : *ὅτι κατ' εὐφημισμὸν οἱ Ἀγτικοὶ τὸν κλέπτην φιλήτην λέγουσιν, οἰοῦναι μισητόν· ἢ καὶ φιλητῆς ὁ κλέπτης, διότι φιλεῖ λαμβάνειν τὰ ἀλλότρια*; cf. Choerob. in Cramer, *Anecd. Oxon.* ii. p. 271. *φιλητης* in the present passage seems at first sight guaranteed by the following sentence ; but *οτι . . . συνεκοιμ'ατο* may well be a gloss which has become incorporated into the text. As an interpretation it is no happier than its rivals, for *φιλητης* should have an active, not a passive sense.

13-15. Cf. Apollodor. iii. 10. 1. 3 *Κελαινοῖ, ἐξ ἧς Λύκος ἐγένετο, ὃν Ποσειδῶν ἐν μακάρων ὄκισε νήσοις.*

1085. PANCRATES, *Hadrian and Antinoüs.*

19.6 x 14.2 cm.

Second century.

It is related by Athenaeus (xv. 677 d-f) that Pancrates, an Alexandrian poet and an acquaintance of his own (τῶν ἐπιχωρίων ποιητῆς, ὃν καὶ ἡμεῖς ἐγνώμεν), suggested to the Emperor Hadrian when at Alexandria that a certain variety of lotus resembling the rose should be called after Antinoüs, saying that it had sprung from the blood of a famous lion (τοῦ Μαυρουσίου λέοντος) which had been killed by Hadrian in the neighbourhood of the city. This fearsome beast, we are told, had long ranged over Libya and terrorized the inhabitants. The emperor was so pleased with the idea that he rewarded its originator with free maintenance at the Museum. Athenaeus proceeds to quote from 'the poem' of Pancrates four 'not inelegant' hexameter lines in which the lotus of Antinoüs was referred to:

οὔλην ἔρπυλλον, λευκὸν κρίνον ἥδ' ὑάκινθον
 πορφυρέην γλαυκοῦ τε χελιδονίοιο πέτῃλα
 καὶ ῥόδον ἄρινοῖσιν ἀνοιγόμενον ζεφύροισιν
 οὔπω γὰρ φύεν ἄνθος ἐπώνυμον Ἀντινόοιο.

Pancrates, therefore, embodied his idea in a poem which, it may be presumed, was recited to the emperor. Now the fragment of which the text follows below describes in epic style a great lion hunt the heroes of which were Hadrian and Antinoüs. The inference is obvious, and will hardly be called in question. Here evidently we have the episode which inspired Pancrates; and the poem is none other than that from which Athenaeus quotes.

A further sample of that poem is an interesting acquisition, although its recovery is not likely to add to the literary reputation of Pancrates. His versification is sufficiently good; but his style is diffuse and turgid. The long description of the infuriated lion (ll. 10-25) is a laboured performance, exaggerated but undistinguished either by force or originality. It will be felt that the rather faint praise bestowed upon his contemporary by Athenaeus was the utmost that he deserved.

The sheet upon which the verses are inscribed had been used as the cover of a glass bottle, about the mouth of which it was found wrapped. They are written in an upright and rather small cursive hand which does not look subsequent to the latter part of the second century, and can therefore be removed by but few stages from the author's autograph. Marks of elision and stops in the high position were added by the original scribe.

Col. i.

About 27 lines lost.

]ν

. . .

Col. ii.

- [ιππου] δ' Αδρ[η]στοιο θωωτερον· ος ποτ' ανακτα
 [. . .]ως φευγοντα κατα κλονον εξεσαωσε
 [τοι]ον εφεζομενος δαμασην[ο]ρα μιμνε λεοντα
 [Α]ντινοος λαιηι μεν εχων ρυτηρα χαλινον·
 5 δεξιτερηι δ' εγχος κεκορυθμενο[ν] εξ αδαμαντος
 πρωτος δ' Αδριανος προΐεις χαλκηρεον εγχος
 ουτασεν· ουδε δαμασσεν εκων γαρ απημβροτε θ[η]ρος
 [ε]υστοχιης γαρ παμπαν εβουλετο πειρηθηναι
 [Α]ργειφοντιαδαο μεγηρα[τ]ου Αντινοοιο·
 10 [θ]ηρ δε τυπεις ετι μαλλον [ο]ρινετο ποσσι δ' αμυσσ[ε]
 γαιαν τρηχαλ[ε]η[ν] θυμουμ[ε]νος· εκ δε κοινη
 ω[ς] ν[ε]φ[ος] ισταμενη φ[α]ος η[χ]λυεν ηελιοιο·
 μαινετο δ' ως οτε κυμ[α] πολυκλυστο[ι]ο θαλασσης
 Στρυ[μ]ονιου κ[α]τοπισθεν εγειρομενου Ζεφυρ[ο]ιο
 15 . . η . [. δ] επ αμφοτεροισιν επωρορε· μαστιγε δ' ουρ[η]ι
 [ισχια κ]αι πλευρας σφετερηι μαστιγι κε . [.
 [.]ος· οσσε δε δεινον υπ οφρυνσι πυρ φ[λ]εγεθεσκον
 [εκ δ αυ λ]αβροβορ[ω]ν στοματων πο[λυν] αφρον οδοντων
 [εξανιει] συναρασσομενων εντοσθεν εξ [αιαν
 20 [κρατος δ] εκ μεγαλοιο και ανχενος εκ λασιο[ιο]
 [χαιτη] χειρομενη κατεσειετο· η μεν απ α[λλων]
 [δασκιος] ην μελεων ατε δενδρεα· η δ' απο ν[ω]του
 [.]μενη θηκτοισιν ομοι[ο]ς ηεν ακω[καις]
 [ως ο γ εβη] κατεναντα θεου κλυτου Αντινοου τε
 25 οια γιγαντ[ο]λ[ε]ταο Διος πα[ρο]ς αντα Τυφωει[ς]
 τον δε θωως ρα μαθων εξσσε[υμ]ενον [.
 ἵππωι επ Αν[τ]ινο . . ακ . υ[.]ρομ[.
 ρηξεν μεν στομαχον θε[.]ε τ[ενοντας]

- αυχενίους και παντα δι . [
 30 οφρα κατα χθονος ωκα παγ[
 αυτ[ου θ]ηροφονοιο θεου [
 [.] . πυματον βρυ[κωμενος
 [.]μνομενοις σκ[
 [.] εν κοινησι πεσεν προπετω[s
 35 [. ι]ππειοισι βαλεν πλατυν [
 [. ο]πλαισιν εαις κατετυπ[τε
 [. ια κατ' αυτια πυγμαχο[
 [.]μενος προς ε[. . .]κοσ[
 [.] . οσαπ[
 40 [.]σατ[

Col. iii.

One line lost.

φ[
 δουρι ζ[. .] . [

Unplaced fragment.

]χετο[
]ατ' . [

ii. 1-25, ' . . . and swifter than the horse of Adrastus which once saved the king as he fled . . . in the battle-throng. Such was the steed whereon Antinoüs sat in wait for the deadly lion, holding in his left hand the bridle-rein and in his right a spear shod with adamant. First Hadrian hurling his brass-fitted spear wounded the beast but slew him not, for of purpose he missed the mark, wishing to test to the full the sureness of aim of beauteous Antinoüs, son of the Argus-slayer. Stricken, the beast was yet more aroused, and tore up in his wrath the rough ground with his paws, and the dust rising in a cloud dimmed the light of the sun; he raged even as the wave of the surging sea when Zephyrus is stirred forth after the wind of Strymon. [Straight] he rushed upon them both, scourging with his tail his haunches and sides . . . while his eyes, beneath his brows, flashed dreadful fire; and from his ravening jaws the foam showered to the earth as his teeth gnashed

within. On his mighty head and shaggy neck the hair stood bristling; on his other limbs it was bushy as trees, and on his back . . . it was like whetted spear-points. In such wise he came against the glorious god and upon Antinoüs, like Typhoeüs of old against Zeus, slayer of giants.'

ii. 1-2. Adrastus was saved by his horse Arion in the expedition of the Seven against Thebes; cf. e.g. Apollodor. iii. 6. 7 Ἀδραστον δὲ μόνον ἵππος διέσωσεν Ἀρίων, Homer Ψ 346-7. In l. 2]ωs, which is quite clear, is no doubt the termination of an adverb qualifying φευγοντα. κλονον then remains indefinite, but this causes no difficulty in view of the recurrence of the phrase κατὰ κλόνον in the *Iliad* (Π 331, 713, 789, Φ 422) and the familiarity of the allusion. The first α of ανακτα has been converted apparently from an ε, i.e. the scribe at first wrote ποτε unelided.

3. θαμασθη[ο]ρα, which was suggested by W-M, is a new compound.

7. θηρος is very doubtful; the remains of the initial letter suggest rather σ.

9. [Λ]ογειφοντιαδαο: cf. Kaibel, *Inscr. Gr. Ital.* 978 (a), where Antinoüs is described as νέος θεός Ἑρμιάων. In a coin struck at Bithynium in his honour Hermes is figured on the reverse (Eckhel, vi. p. 532).

10. ποσσι δ αμυσο[ε]: cf. the passage quoted from Hesiod, *Scut.* in the note on ll. 15-17.

12. For η]χλυεν (W-M) cf. Q. Smyrn. xi. 248 κόνιν δ' ἀκάμαντες ἀήται ὄρσαν ἀπειρεσίην ἥχλυσε δὲ πᾶσαν ὑπερβεν ἡέρα θεσπεσίην.

13. μαινετο δ ως οτε: cf. Homer O 605.

15. Some adverb such as ὅκα would be suitable, but that word cannot be read.

15-17. Cf. Homer Υ 170 οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν μαστίεται, whence ἰσχία is adopted in l. 16, and Hesiod, *Scut.* 430-1 γλαυκιδών δ' ὅσοις δεινὸν πλευράς τε καὶ ὤμους οὐρῇ μαστιδών ποσσι γλάφει. σφετερι μαστιγι perhaps refers to the belief that the lion's tail carried a sting; cf. Etym. Gud. 36. 13 ἔχει γὰρ (sc. ὁ λέων) ἐπὶ τῇ οὐρᾷ κέντρον, ἀφ' οὗ παροξύνεται, καθὼς φησιν Ἱερώννμος καὶ Ἑπαφρόδιτος. At the end of l. 16 W-M proposes κελ[αινη, which is quite possible.

17. πυρ is followed by a small vestige which only shows that the next letter was a rather tall one, e.g. κ or φ, and φ[λεγεθσκο]ν (W-M) gives the requisite sense. δεινον is better taken adverbially than as an adjective.

18-19. Cf. Homer Υ 168 περί τ' ἀφρὸς ὀδόντας γίγνεται. [εξανιει], which was suggested by W-M, can of course be replaced by several other words, e.g. εκπροίει or εσταξεν. ες [αιαν at the end of this verse is not very satisfactory, and it is likely enough that the verb stood here, but εχ[ευεν is unsuitable. The initial ε is hardly to be avoided, and οδ[οντων is thus excluded.

22. [δασκιος] W-M.]ην may also be]ων, i.e. some epithet of μελεων, e.g. [εκπαγλ]ων.

23. [ιστα]μενη would be weak and hardly sufficient for the lacuna, [εγρο]μενη (Callim. *H. Apoll.* 64 θεμειλια . . . ἐγείρειν) is also unlikely.

25. γιγαντ[ο]λ[εταο] and πα[ρο]s were proposed by W-M; the lacuna is too small for πα[τρο]s.

26. εσσε[νυ]μενον: there is little doubt about the first σ, and the preceding ε is very suitable; hence it seems likely, as W-M suggests, that Pancrates ventured on an otherwise unexampled perfect form. ἐσσύμενος, besides having a short υ, is adjectival.

27. It is uncertain who is the subject here. Neither Αν[τ]υοοιο nor Αν[τ]υοου nor Αν[τ]υοος suits the vestiges at all well; Αν[τ]υοιο for -οοιο is possible, but this too is unconvincing. The supposed υ before the lacuna might be ρ or φ, and]ρομ[can be]φομ[.

28. τ[ενοντας] W-M.

33. σκ[]: or σιδ[] or σιδ[].

Unplaced fragment. The third letter in l. 1 is clearly τ not ν , and so this small piece cannot well be placed at the beginning of ll. 19–20. In l. 2 the mark of elision is very doubtful.

1086. SCHOLIA ON *Iliad* ii.

23.2 × 41 cm.

First century B. C.

This considerable fragment of a commentary on the second Book of the *Iliad* is written in a sloping semi-cursive hand which may be assigned to about the middle of the first century B. C. Certain Ptolemaic characteristics are evident, e.g. the linking of η to the succeeding letter; but these are not so marked as to render probable a date prior to the first century. Palaeographical material for that period is still very scanty; some resemblances may, however, be found between the present script and 236 (a)–(c) (P. Oxy. II, Plate V) which are dated in the reign of Ptolemy Auletes. A probably rather earlier specimen of the same type is to be seen in P. Brit. Mus. 133 of Demosth. *Ep.* 3 (*Classical Texts in the B. M.*, Plate III); cf. also 1087. The verso of 1086 contains a series of medical receipts in an early first-century A.D. hand. A remarkable feature of the recto is the great breadth of the columns, which measured about 16 cm. across. The letters are usually rather small, but there is much unevenness, due partly to a tendency to enlarge initials of clauses and even of words, which the scribe is rather inclined to separate from each other; α is often a conspicuous letter. η is commonly of the uncial form, but the cursive h-shaped character also appears. The head of a final σ frequently slopes upwards above the line. An accent and a mark of short quantity are once used (l. 49). No stops occur, pauses in the sense being marked by blank spaces which are here and there accompanied by marginal paragraphi. Shorter blanks, as has been said, are sometimes allowed after individual words when there is no real pause; an attempt has been made in the transcript to indicate the more noticeable divisions, but it is impossible accurately to reproduce the original. Several of the conventional abbreviations not infrequently found in works of this kind are employed; cf. e.g. 663, 856, and the Berlin Didymus. $\kappa-$ = $\kappa\alpha\iota$, $\acute{\mu}$ = $\mu\acute{\epsilon}\nu$, $\acute{\gamma}$ = $\gamma\acute{\alpha}\rho$, τ° = $\tau\acute{\omega}\nu$, \swarrow = $\epsilon\sigma\tau\acute{\iota}$, \backslash = $\epsilon\acute{\iota}\nu\alpha\iota$, while $\pi\rho\acute{o}\varsigma$ is represented by a semicircle (= π) enclosing a short vertical stroke which stands for the ρ . A monogram of χ and ρ in the margin stands for $\chi\rho\eta\sigma\tau\acute{o}\nu$ and calls attention to passages considered to be of special value. Such corrections as have been introduced into the text are probably by the original scribe, who, however, has not succeeded in eliminating all the errors.

For the history of the Homeric scholia, and more especially of the Aristarchean tradition, this new commentary is of no little interest and importance. Its scope is comprehensive. Exegesis plays a considerable part, the less obvious words and phrases being briefly explained more or less in the style of the Scholia Minora or the *Lexicon* of Apollonius. Certain coincidences with those two authorities are pointed out in the notes appended below. Geographical and mythological references are also elucidated; cf. e.g. ll. 1-9, 49-51. Another class of comments deals with differences of reading, e.g. ll. 26-7, 119. Thirdly, the critical signs of Aristarchus are frequently prefixed to the lemmata and their grounds are explained. This is the feature that gives the treatise its significance. As is well known, our knowledge of the work of Aristarchus is largely derived from the extracts from Aristonicus, *Περὶ τῶν Ἀριστάρχου σημείων*, and Didymus, *Περὶ τῆς Ἀρισταρχείου διορθώσεως*, which have been incorporated together with the signs themselves in the Venetian Codex A of the *Iliad*. But the papyrus must on account of its date be independent alike of Aristonicus and Didymus, who both flourished under Augustus. In it, therefore, the tradition of Aristarchus is carried a stage further back. The anonymous commentator is to be regarded as a representative of the Aristarchean school, and upon such writings as this, along with those of the great critic himself, the work of Aristonicus may be taken to have been based. Speculation concerning the author's identity is not likely to be profitable. The most obvious name perhaps is Ammonius, who was probably the successor of Aristarchus at the Alexandrian library. But the field is too large. Suidas puts the number of the grammarians who were disciples of Aristarchus at about forty (s.v. Ἀρισταρχος), and there are several even among those who are known to us any one of whom might have been the author. A certain similarity in ll. 2-3 to a passage of Strabo provides no trustworthy clue; cf. the note *ad loc.*

The papyrus and Aristonicus are often in close agreement; see the notes on ll. 11, 29, 63-7, 98, 120-1. But the two authorities by no means coincide. An interesting passage of some length (ll. 11-18), describing Aristarchus' defence of the poet against the criticism of Praxiphanes, does not here come into account, since the reference is to the *Odyssey*, not the *Iliad*, and is only brought in by way of illustrating a principle. Apart from that, however, Aristarchean signs and their explanations which are unrecorded in Venetus A occur in the papyrus, and vice versa: cf. ll. 46-7, 54-5, 86-7, 93-4, 107, 114-16, 120-1, and the notes. In one place (l. 83) Ven. A has the *σημείον* but lacks the explanatory scholium, which is supplied by the papyrus. Similar discrepancies have been observed in some other papyri (445, P. Rylands 51, P. Brit. Mus. 128, and the Hawara papyrus, on which cf. the notes below) with regard to the use of the critical

signs, which tend to be more frequent in the mediaeval MS. In the present case, however, the advantage is rather the other way, and it is plain that Ven. A is not exhaustive. The Aristarchean σημειώσεις seems to have been thinned down by a process of eclecticism. Its details would appeal differently to different minds, and what might be rejected as of comparative unimportance by one critic would be retained by another. Some allowance must also be made for accidental omissions.

The presence of this large Aristarchean strain in so early a text naturally lends no little weight to the other elements in it which have less definite authority, though how far these elements are likely to represent the teaching of Aristarchus is of course open to question. To some extent they are already to be found in the various extant sources; new views and explanations to which attention may be called are recorded in ll. 5-6, 42-3, 49-51, 58-60, 75-7. A measure of consideration is also due to the textual evidence of the papyrus, although the presence of Aristarchean symbols does not at all necessarily imply an Aristarchean text. This is evident from e.g. the Bodleian papyrus from Hawara (2nd cent.), in which not only diacritical signs but also occasional Aristarchean variants are entered; cf. Ludwig, *Homervulgata*, pp. 42 sqq. On the other hand the text of that papyrus did not coincide with the vulgate, to which reference is sometimes made,¹ and does embody certain readings of Aristarchus. As much may be expected of 1086, in spite of the fact that in two passages (ll. 75 and 83) it diverges from the Aristarchean reading. Several agreements are noticeable between the lemmata here and the exceptionally well written Hawara papyrus; cf. notes on ll. 62, 63, 73, 75. Other lections of interest occur at ll. 26-7, 38, 61, and 119; the last named passage mentions the otherwise unrecorded variant Ἀνδείοιο for Αἰσίοιο in B 825.

In supplementing the large lacunae of Cols. i and iii, the number of letters lost has been estimated on the basis of the passages containing citations, where the extent of the loss is exactly determined, i.e. in Col. i, ll. 19, 28, and 34, and in Col. iii, ll. 97 and 102. No more than an approximate accuracy is often obtainable, especially in Col. iii, where inequalities in the length of the line as well as variations of spacing and script have to be reckoned with; a few letters either above or below the number adopted would here be generally admissible.

¹ The adscript at l. 769 e.g. should be read *ἡ κο(ινὴ) φερεταις ἡεν*, not *ἡτοι φ. η.* as given by Sayce. Cf. 445, 685.

Col. i.

-]μερτοντιταρησιονερ[. .]νεμοντο εμερτον
]καλλιρροονυδωρ οτιταρησιοςποταμοσεχωντην
]στυγοςυδατος επιρρωντωιπηνηω ουσυμμις
]περελαιον επιρρει τονπηνειον λεγεταιιδει
 5]διατοτονπηνειονθολερωνειναι τοισδετιταρη
]μπεκατερωθεν\ τουπηνειου αεστιδενδρημισου
]ζειτονποταμον ωστετοναεραμηροασθαδιατην
]ροστένθρηδονοσυιος ημαγνησιαχωραωνομας
]ιπηνειον κ-πηλιονεινοσιφυλλον κινήσιφυλλον
 10]υθουντος βουλεταιτοσυνδενδρονδηλουν
]ι τοδευτερονπροτεροναπηντησεν τηνδα
]ισταρχοςπεποιηται τ πραξιφανηνεκεινος
]παρη[.]ορικωσ ωμειληκοτατημητρι κα
]πηνελοπησερωτησαι επειδηπερωσενιμαλιστα
 15]πουσαιηδεφησιν ηαντικλεια συνετωτατη
]γινεται διηναιτιανοαρισταρχος δεικνυσο
]η ηαντικλειασημειουταιδεοτιδιαπαντος

Col. i.

οἱ τ' ἀμφ' ἱ]μερτὸν Τιταρήσιον ἔρ[γα] νέμοντο·

ἱμερτὸν

751

[ἐπιθυμητόν. ὅς ρ' ἐς Πηνειὸν προίει] καλλίρροον ὕδωρ· ὁ Τιταρήσιος
ποταμὸς ἔχων τὴν

752

[πηγὴν ἐν Τιταρίῳ ὄρει ἐκ τοῦ] Στυγὸς ὕδατος ἐπιρρέων τῷ Πηνειῷ
οὐ συμμίσ-[γεται ἀλλὰ ὥσ]περ ἔλαιον ἐπιρρεῖ τὸν Πηνειόν.
λέγεται δὲ δι-5 [ἀ τοῦτο τοῦ Στυγὸς (εἶναι) ἀπορρώγα ἢ] διὰ τὸ τὸν Πηνειὸν θολερὸν εἶναι
τοῖς δὲ Τιταρη-[σίου ὕδασιν ἀνόμοιον, ἢ διὰ τὸ τὰ Τέ]μπε κατέρωθεν (εἶναι) τοῦ Πηνειοῦ
ἃ ἐστι δένδρ(οις) σ)ύ-[σκια ταῦτα γ(ὰρ) ἐπισκιά]ζει τὸν ποταμὸν ὥστε τὸν ἀέρα μὴ
ὁρᾶσθαι διὰ τὴν[σκιάν. Μαγνήτων δ' ἦρχε Πρόθ]οος Τενθρηδόνος υἱός· ἡ Μαγνησία
χώρα ὠνόμασ-

756

[ται ἀπὸ Μάγνητος τοῦ Αἰόλου. οἱ περ]ὶ Πηνειὸν κ(αὶ) Πήλιον εἰνοσί-
φυλλον· κινησίφυλλον·

757

10 [τοῦ γ(ὰρ) κινεῖσθαι πλήθει συνακολο]υθοῦντος βούλεται τὸ σύνδενδρον
δηλοῦν.[Ἴπποι μ(έν) μέγ' ἄρισται· τὸ σημεῖον ὅτ]ι πρ(ὸς) τὸ δεύτερον πρότερον ἀπήν-
τησεν. τὴν δ' ἁ-

763

[πολογίαν τοῦ ποιητοῦ ἐντεῦθεν ὁ Ἀρ]ίσταρχος πεποιήται πρ(ὸς) Πραξι-
φάνην. ἐκεῖνος[γὰρ θαυμάζει τὸν Ὀδυσσέα διὰ τὸ] παρη[γ]ορικῶς ὠμειληκότα τῇ μητρὶ κα-
[τὰ τὴν τελευταίην περὶ Τηλεμάχου κ(αὶ)] Πηνελόπης ἐρωτῆσαι, ἐπειδὴ περ
ὥς ἔνι μάλιστα15 [ἀκοῦσαι θέλει τὰ συμβάντα ἐν τῇ ἀ]πουσίᾳ. ἡ δέ, φησὶν, ἡ Ἀντίκλεια
συνετωτάτη[οὔσα εὐθὺς περὶ αὐτὰ ταῦτα κατα]γίνεται· δι' ἣν αἰτίαν ὁ Ἀρίσταρχος
δεικνύς δ-[τι]ῃ ἡ Ἀντίκλεια. σημειοῦται δὲ ὅτι
διὰ παντὸς

-]οτεροσαπαντα καταιδιανσυνήθειαν τας
]ως ορνιθασωσωσορνιθας ουτωσταχη
 20]μενα οτριχασοιετεασταφυληιεπινωτον
]ιχας οιετεασισοετεις σταφυληιεπινωτονεισας
]ισ ωστεσταφυλη αφισουσθαι σταφυληδεεστινολας
]ει επαυτουσπαρτον κ-επακρουτουσπαρτουμολυβιονεξ
]τηνισοτητα σταφυληνδεωνομασεν επειτο
 25]κτηη ομοιον τασεμπηρειηθρεψαργυροτοξοσαπολλων
] ενιοιδαγνοουντεςγραφουσιν τασεμπειεριηπλα
]ατησμακεδονιας ηδεπηρεια τησθεσσαλιας>αμφωθη
]εουσας τοσημειον ἦτονφοβον οτιτηντουα
] τουτεστιντονεκτουπολεμου φυγην υπομε
 30]οιελαβον επικεχαραχθαιανταισπροσωπονο / φοβου
]καλων τοεμπαταξεειππουσθηληασεχειν οίγαρσε
]τουριζονται αιδεθηλειαιουδεντουτ'ποιουσιν ετιδε
]ιφυγειν χρησιμευ[.]υσιν οθενκ-επιτ'τουαινειαιφησιν
]ενοιπεδιοιο κραιπναμαλενθακαιενθαδιωκέμ
 35]νερεπτομενοιελεοθρεπτοντεσελινον λωτονερε
]ναναρπαζοντες λ[.]τονδεητοιτονπαρημεινλεγομενον
]μοιοντιτουτωιεδεσμα ελεοθρεπτονδεσελινοντο
] εσ[.]ασαναρματαδαυπεπυκασμενα κειτοανα
] πεπυκασμενα εκδετουτουταεπιμελειασκα
 40] φοιτ[.]νθα[.]θακαταστρατον φοιταν / τοαιει

- [ὁ ποιητῆς οὕτως εἰς τὰ ὕστερα πρῶτερος ἀπαντᾷ κατὰ ἰδίαν συνή-
θειαν. τὰς
- [Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας] ὥς· ὄρνιθας ὥς ὥς ὄρνιθας, οὕτως ταχεῖ-
20 [αν ποιοῦντες πορείαν ὥς ὄρνεα πετό]μενα. ὄτριχας οἰέτεας (σ)ταφύλη
ἐπὶ νῶτον 765
- [ἐείσας· ὄτριχας ὁμότρ]ιχας, οἰέτεας ἰσοετείς, σταφύλη ἐπὶ νῶτον ἐείσας
[οὕτως ἴσας τοῖς νώτο]ις ὥστε σταφύλη ἀφισοῦσθαι. σταφύλη δέ ἐστιν ὁ λαο-
[ξοῖκὸς διαβήτης δς ἔχ]ει ἐπ' αὐτοῦ σπάρτον κ(αὶ) ἐπ' ἄκρου τοῦ σπάρτου
μολύβιον ἐξ-
- [ηρημένον ᾧ μετροῦσι] τὴν ἰσότητα· σταφύλην δὲ ὠνόμασεν ἐπεὶ τὸ
25 [μολύβιον (ἐστι) σταφίδι τρω]κτῇ ὁμοιον. τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος
'Απόλλων· 766
- [.....] ἔνιοι δὲ ἀγνοοῦντες γράφουσιν τὰς ἐν Πιερίῃ, πλα-
[νῶνται δὲ ἐπεὶ ἡ μ(έν) Πιερί]α τῆς Μακεδονίας ἡ δὲ Πήρεια τῆς Θεσσα-
λίας. > ἄμφω θη- 767
- [λείας φόβον Ἄρης φορ]εούσας· τὸ σημεῖον πρ(ὸς) τὸν φόβον ὅτι τὴν τοῦ Ἄ-
[ρεως φυγὴν σημαίνει,] τοῦτ' ἔστιν τὴν ἐκ τοῦ πολέμου φυγὴν ὑπομε-
30 [νούσας. ἀτόπως δὲ ἐν]οι ἔλαβον ἐπικεχαράχθαι αὐταῖς πρόσωπον, ὃ
(ἐστι) φόβου
- [σημεῖον. δηλὸς δὲ (ἐστὶ) παρα]καλῶν τὸ ἐν παρατάξει ἵππους θηλείας
ἔχειν· οἱ γ(ὰρ) ἄρσε-
- [νες..... καὶ...] γουρίζονται, αἱ δὲ θήλειαι οὐδὲν τούτων ποιοῦσιν. ἔτι δὲ
[κατὰ πόλεμον κ(αὶ) ἐν τῷ] φυγεῖν χρησιμεύ[ο]υσιν, ὅθεν κ(αὶ) ἐπὶ τ(ῶν) τοῦ
Αἰνεία φησίν,
- [Τρώιοι ἵπποι, ἐπιστάμ]ενοι πεδίῳ κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκέμ(εν)
35 [ἡδὲ φέβεσθαι. λωτὸ]ν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον· λωτὸν ἐρε- 776
[πτόμενοι οἶον λωτὸ]ν ἀναρπάζοντες, λ[ω]τὸν δὲ ἦτοι τὸν παρ' ἡμῖν λεγόμενον
[μελίλωτον ἢ κ(αὶ) ἄλλο ὅ]μοιον τι τούτῳ ἔδεσμα. ἐλεόθρεπτον δὲ σέλινον τὸ
[ἐξ ἔλους φνόμενον.] ἔσ[τ]ασαν· ἄρματα δ' αὖ πεπυκασμένα κείτο ἀνά- 777
[κτων ἐν κλισίῃς]· πεπυκασμένα, ἐκ δὲ τούτου τὰ ἐπιμελεία κα-
40 [θηκούσης τυγχάνοντα.] φοίτ(ων) [ἐ]νθα [κ(αὶ) ἐν]θα κατὰ στρατόν·
φοιτᾶν (ἐστὶ) τὸ αἰεῖ 779

Col. ii.

επιτουαντουτοπουενθουσιωδωσορμαν οιδαρισανωσε[.]τεπυριχθωνπα[.]ανεμοιτο
 ουτωσδεεπορευοντοωσ[.]εδοξαιοτικαθοληνητηνγηνπυρκατανεμεται του[.]οδεδειλα
 ✕ βειντοανω τοιπποιοιφορ[.]σκοναμυμονα οιδαρισανωσειτεπυριχθων ταδελοιπαπα
 ραναπεφωνηται γαιαδυπεστεναχιζεδιωστερπικεραυναι χωμενωιοτεταμφιτυ
 45 φωειγαιανιμασση[.] ηδεγηνουτωσπε^σ[[νε]]τενεν ωσοτεπεριτωιτυφωει χωμενος
 οξευσεπλη^σησεναυτην ιμασσαιγκυριωσ/τοιμαντιπληξαι καταχρηστικωσδεο
 πωσδηποτε τοδεσημειοντοχωμενωιοτινυντοχολουμενωιδηλοι εσχη
 ματικεδετατυφωεα αποτηστυφωουσ ειναριμοισοθιφασιτυφωεοσεμμεναι
 ευνας αριμα^σ τησπισιδιασ/υφοισδοκειουτφωσ\καθομηρον οιμτοιγενεωτε
 50 ροι υποτηναιγ^σ[.]τοενσικελιαι οροσφασιναντον\ωνπινδαρος κεινωμ
 αιτνα δεσμοσυπερφιαλοσαμφικειται ωσαρατ'υποποσσιμεγαστεναχιζετο
 γαια ωσαρατ'ουτωστούτ' μεγα αντιτουμεγαλωσ στενεχιζετο αντιτουεσ
 तेनεν τωιπαθητικωι αντιτουενεργητικου οδελογοσουτωσ τουτ'υποτοις
 ποσσινμεγαλωσεστενενηγη >ερχομενωνμαλαδωκαδιεπρησονπεδιοιο η
 55 διπληοτιελλειπε[.] ηδιαπροθειςωσ ωκαδε αντιτουωκεωσ ωκεωσδεδιεπρησ
 σονδιαπεδιοιο παρδιοσαιγιοχοιοσυναγγελιη αλεγεινηι αλεγεινηιτηναλγοσε

Col. ii.

ἐπὶ τοῦ αὐτοῦ τόπου ἐνθουσιωδῶς ὀρμᾶν. οἱ δ' ἄρ' ἴσαν ὥς εἵ[ν] τε πυρὶ χθῶν
πα[σ]α νέμοιτο. 780

οὕτως δὲ ἐπορεύοντο ὥς[τ]ε δόξαι ὅτι καθ' ὅλην τὴν γῆν πῦρ κατανέμεται.
τοῦ[τ]ο δὲ δεῖ λα-

χρ(η-
στόν). βεῖν πρ(ὸς) τὸ ἄνω τὸ ἵπποι θ' οἱ φορ[έε]σκον ἀμύμονα. οἱ δ' ἄρ' ἴσαν
ὥς εἴ τε πυρὶ χθῶν· τὰ δὲ λοιπὰ πα-

ραναπεφώνηται. γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραύνῳ χωομένῳ,
ὅτε τ' ἀμφὶ Τυ- 781-2

45 φωεὶ γαῖαν ἰμάσση· ἡ δὲ γῆ οὕτως ὑπέστενεν ὥς ὅτε περὶ τῷ Τυφωεὶ
χωόμενος

ὁ Ζεὺς ἐπλησεν αὐτήν· ἰμάσσαι γ(ὰρ) κυρίως (ἐστὶ) τὸ ἰμάντι πλῆξαι,
καταχρηστικῶς δὲ ὁ-

πωσδήποτε. τὸ δὲ σημεῖον πρ(ὸς) τὸ χωομένῳ ὅτι νῦν τὸ χολουμένῳ δηλοῖ.
ἐσχη-

μάτικε δὲ τ(ὴν) Τυφωέα ἀπὸ τῆς Τυφωεύς. εἰν Ἀρίμοις ὅθι φασὶ
Τυφωέος ἔμμεναι 783

εὐνάς· Ἄριμᾶ τῆς Πισιδίας (ἐστίν), ὑφ' οἷς δοκεῖ ὁ Τυφὼς (εἶναι) καθ'
"Ομηρον. οἱ μ(έν)τοι γε νεώτε-

50 ροι ὑπὸ τὴν Αἴτν[ην] τὸ ἐν Σικελίᾳ ὄρος φασὶν αὐτὸν (εἶναι), ὦν Πίνδαρος·
κείνῳ μ(έν)

Αἴτνα δεσμός ὑπερφιάλος ἀμφίκειται. ὥς ἄρα τ(ῶν) ὑπὸ ποσσὶ μέγα
στεναχίζετο 784

γαῖα· ὥς ἄρα τῶν οὕτως τούτ(ων). μέγα ἀντὶ τοῦ μεγάλως. στεναχί-
ζετο ἀντὶ τοῦ ἔσ-

τενεν, τῷ παθητικῷ ἀντὶ τοῦ ἐνεργητικοῦ. ὁ δὲ λόγος οὕτως, τούτ(ων) ὑπὸ τοῖς
ποσσὶν μεγάλως ἔστενεν ἡ γῆ. > ἐρχομένων· μάλα δ' ὦκα διέπρησσον

πεδίοιο· ἡ 785

55 διπλῇ ὅτι ἐλλείπε[ι] ἡ διὰ πρόθεσις. ὦκα δὲ ἀντὶ τοῦ ὠκέως· ὠκέως δὲ
διέπρησ-

σον διὰ πεδίοιο. παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ· ἀλεγει-
νῇ(ν) τὴν ἄλγος ἐ- 787

✕ πιφερουσαν ο[.]δαγορασαγορευονεπιπριαμοιο οιονμυθουσελεγον μυθουσεμυθουν
 το δειδενοεινο[.]ικα[. . .]τοντονχρονοντουονειρουοτικ—αυτεαπεσταλται οδεποιη
 τησδιηγηματικοσων[.]υδυναμενοσαπανταειπειν τακατατονχρονονπραχθεντα
 60 παραμεροσειρηκεν αγχουδισταμενητρεφηποδασωκεαιρισ ισταμενηαντι
 τουστασα ει[.]ατοδεφθογγηνειπριαμοιοπολειτη —οστρωνσκοποσιζεποδω
 κειησιπεποιθωσ —τυμβωιεπακροτατωιαισυηταογεροντος —τωισφινεισα
 μει^η[οσ]μετεφηποδασωκεαιρισ αθετειτουτουσαρισταρχος οτιπρωτονμόυδεπο
 τευποδιοσπεμπομενηηρισομοιουταιτινι αλλαιειαυτοπροσωποςπαργεινε
 65 ^{αποκρισις}ται ετιδεκ—ηαπιθανος ειγνεκατουψιλωσειπεινοτιερχονται παρηκταιηρισ
 τουτο κ—οπολιτησηδυνατοποιησαι ειδεητουτοιναιοιπροτερονμητολμωντες
 εξελθεινεξελθωσιν [.] ιρισεστωλεγουσα ωσκ—παρατουδιοσαπεσταλμενη οτι
 δεομηροσοταντιαεικαζητινι κ—τουςπρεποντασλογουσπεριτιθησινδηλον η
 γουναρχηουπολιτου / αλλυπερτονπολιτην φησιγυγερωναieiτοιμυθοιφιλοι
 70 ακριτοιεισιν ^{ει}τουτοημήειρισλεγουσα πρεποντωσεχει ειδεουιοσπατριαπρε
 πωσ εδειγλεγεινωπατερ κ—τομυθοιφιλοιακριτοιεισιν .ο / αχωριστοι κρι
 ναιγτοχωρισαι κ—τουτουουπολιτουηπατεραακουοντωσλεγεινεοικεν αλλαμαλ
 λοντησιριδος ωστεποτε[.]ρηνησπολεμοσδαλιαστοσορωρεν αλιαστοσαν

- <sup>χρ(η-
στόν).</sup> πιφέρουσιν. ο[ί] δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο· οἷον μύθους ἔλεγον,
 μύθους ἐμυθοῦν- 788
 το. δεῖ δὲ νοεῖν ὅ[τ]ι κα[τ'] αὐ[τὸν] τὸν χρόνον τοῦ ὄνειρου κ(αὶ) αὐτ(ῇ)
 ἀπέσταλται, ὁ δὲ ποιη-
 τῆς διηγηματικὸς ὢν, [ο]ὐ δυνάμενος ἅπαντα εἰπεῖν, τὰ κατὰ τὸν ὄνειρον
 πραχθέντα
 60 παρὰ μέρος εἴρηκεν. ἀγχοῦ δ' ἰσταμένη πρ(οσ)έφη πόδας ὠκέα Ἴρις·
 ἰσταμένη ἀντὶ 790
 τοῦ σταῖα. εἴ[σ]ατο δὲ φθογγὴν ὑεὶ Πριάμοιο Πολίτῃ, —ὃς Τρώων σκοπὸς
 ἦξε, ποδω- 791-5
 κείησι πεποιθώς, —τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυιήταο γέροντος —τῷ σφιν ἔεισα-
 μένη μετέφη πόδας ὠκέα Ἴρις· ἀθετεῖ τούτους Ἀρίσταρχος ὅτι πρῶτον
 μ(έν) οὐδέπο-
 τε ὑπὸ Διὸς πεμπομένη ἡ Ἴρις ὁμοιοῦταί τινι, ἀλλ' αἰεὶ αὐτοπρόσωπος
 παραγίνε-
 65 ται. ἔτι δὲ κ(αὶ) ἡ (ὕ)πόκρισις ἀπίθανος· εἰ γ(ὰρ) ἔνεκα τοῦ ψιλῶς
 εἰπεῖν ὅτι ἔρχονται παρῆκται ἡ Ἴρις,
 τοῦτο κ(αὶ) ὁ Πολίτης ἡδύνατο ποιῆσαι, εἰ δὲ πρ(ὸς) τοῦτο ἵνα οἱ πρότερον μὴ
 τολμῶντες
 ἐξελεθεῖν ἐξελεθῶσιν, [ἡ] Ἴρις ἔστω λέγουσα ὡς κ(αὶ) παρὰ τοῦ Διὸς
 ἀπεσταλμένη. ὅτι
 δὲ Ὅμηρος, ὅταν τινὰ εἰκάξῃ τινί, κ(αὶ) τοὺς πρέποντας λόγους περιτίθῃσιν
 δῆλον. ἡ
 γοῦν ἀρχὴ οὐ Πολίτου (ἐστὶ) ἀλλ' ὑπὲρ τὸν Πολίτην· φησὶ γ(ὰρ), ὦ
 γέρον, αἰεὶ τοι μῦθοι φίλοι
 70 ἄκριτοί εἰσιν. τοῦτο εἰ μ(έν) ἡ Ἴρις λέγουσα, πρεπόντως ἔχει, εἰ δὲ ὁ
 υἱὸς πατρί, ἀπρε-
 πῶς· ἔδει γ(ὰρ) λέγειν, ὦ πάτερ. κ(αὶ) τὸ μῦθοι φίλοι ἄκριτοί εἰσιν, ὁ
 (ἐστιν) ἀχώριστοι, κρῖ-
 ναι γ(ὰρ) τὸ χωρίσαι, κ(αὶ) τοῦτο οὐ Πολίτου πρ(ὸς) πατέρα, ἀκούντως
 (γὰρ) λέγειν ἔοικεν, ἀλλὰ μᾶλ-
 λον τῆς Ἰριδος. ὥς τέ ποτ' εἰ[ρ]ήνης· πολεμὸς δ' ἀλίσστος ὄρωρει·
 ἀλίσστος ἀν- 797

εκκλιτος αναποτριπτος ονουραδιον / εκκλιναι κ-γένεαλλοισνοσφιλιασθειστου
 75 το / χωρισεκκλινων ημδημαλαπολλαμαχασεισηλυθονανδρων κ-του
 τοδεαποεοικοσπολιτηιλεγειν τηιδειριδιτηκον οτιαιειποτε /
 εμπολεμοισεκεινοσδεου αλλουπωτοιονδετοσονδετελαονοπωπα κ-ου
 τοσδετησαντησεννοιασεχεται ωστεειμήριςλεγουσα αυ[.]οπ[.]ο
 σωποσειχοικειωσεχεινιδεπολιτησ απιθανον ποτε[']ε[.] [.] . [.]
 80 οσ / θανμασμον επιστασθαιουνιριδιοικειονπολιτηδεου[.] πο[.]

Col. iii.

ηνγύφυλλοισινεοικοτεσηψαμαθοισιν [
 ριδοςλεγοιτο εχοιανπρεποντωσ ειδεπ[
 μαχησομενοιπεριαστυ τοσημειον οτ[
 τορσοιδεμαλιστεπιτελλομαιωδεδερεξαι κ[
 85 τερονοντααδελφοναπιθανον εδειγειπε[
 τοπροσωποσηρις παραγεινεται κ-γλεγεισ[
 τουτο . . . [.]ξωπ[.]αξαι απιθανονουναδ[
 τασσειν [.]μεκεντουτ'παντ'ηθετησε[
 δαλλωνγλωσσαπολυσπερεωνα[
 90 τοσαν[.]ρημαινετωοισιπεραρχει τουτοισδεεκαστοσεπιτασσει[

- έκκλητος, ἀναπότριπτος, ὃν οὐ ῥάδιόν (έστιν) ἐκκλῖναι· κ(αὶ) γ(άρ) ἐν
 ἄλλοις νόσφι λιασθεῖς, τοῦ-
 75 το (έστι) χωρὶς ἐκκλίνων. ἦ μ(έν) δὴ μάλα πολλὰ μάχας εἰσήλυθον
 ἀνδρῶν· κ(αὶ) τοῦ- 798
 το δὲ ἀπειοκὸς Πολίτῃ λέγειν, τῇ δ' Ἰριδι προ(σ)ῆκον, ὅτι αἰεὶ ποτέ (έστιν)
 ἐν πολεμοῖς, ἐκεῖνος δὲ οὐ. ἀλλ' οὐ πω τοιόνδε τοσόνδε τε λαὸν ὅπωπα·
 κ(αὶ) οὐ- 799
 τος δὲ τῆς αὐτῆς ἐννοίας ἔχεται, ὥστε, εἰ μ(έν) ἡ Ἰρις λέγουσα αὐ[τ]οπ[ρ]ό-
 σωπος, οἰκείως ἔχειν, εἰ δὲ Πολίτης, ἀπίθανον· πότ[ε] γ[α]ρ εἰ[δε] λα[ὸ]ν
 ὃς ἄξ[ι]-
 80 ὅς (έστι) θαυμασμοῦ; ἐπίστασθαι οὖν Ἰριδι οἰκείον, Πολίτῃ δὲ οὐ
 [πρέ]πο[ν]. λί- 800

Col. iii.

- ἣν γ(άρ) φύλλοισιν ἑοικότες ἢ ψαμάθοισιν· [κ(αὶ) τοῦτο ὁμοίως ἀπίθα-
 νον. εἰ γ(άρ) ὑπὸ Ἰ-
 ριδος λέγοιτο, ἔχοι ἂν πρεπόντως, εἰ δὲ Π[ολί]της λέγει, οὐ. ἔρχονται
 πεδίοιο 801
 μαχησόμενοι περὶ ἄστ[υ]. τὸ σημείον ὅτ[ι] ἐλλείπει πάλιν ἢ διὰ πρόθεσις.
 Ἔκ- 802
 τορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὦδε δὲ ῥέξαι· κ(αὶ) τοῦτο λέγειν προ(ς)
 Ἐκτορα πρεσβύ-
 85 τερον ὄντα ἀδελφὸν ἀπίθανον, ἔδει γ(άρ) εἰπεῖν, ὦ ἀδελφέ. ἀλλὰ ἔχει
 οἰκείως, εἰ αὐ-
 τοπρόσωπος ἡ Ἰρις παραγίνεται· κ(αὶ) γ(άρ) λέγει, σ[οὶ] 25 letters
 τοῦτο . . . [.]ξω π[ρ]ᾶξαι. ἀπίθανον οὖν ἀδ[ελφῶ] πρεσβυτέρῳ νεώτερον ἐπι-
 τάσσειν. [εἰ]νεκεν τούτ(ων) πάντ(ων) ἠθέτησε[ν] ὁ Ἀρίσταρχος τοὺς στίχους.
 ἄλλη 804
 δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων· τοῖσιν
 ἕκασ- 805
 90 τος ἀν[ή]ρ σημαινέτω οἷσί περ ἄρχει· τούτοις δὲ ἕκαστος ἐπιταστέ[ω]
 ὦν ἄρχει· (έστι) γ(άρ) τὸ

- σημαινειντοεπιτασσειν φαινεταιιδεπαλινεπιτασσεινοπολιτησ[
 κειονυποαυτουλεγεσθαι αλλυποριδος τουτ'δηγεισθωδιαταξας[
 λιτας ωσεφαθεκτωρδουτιθεασεποσηγνοιησεν τουτοαμφιβολ[
 μαινει οιονεγνωτιθεασ / επος ετερονδεου[. .]γνοιησεντοτησ[
 95 ονουκηφροντιστησεν οκαιμαλλον οτιμύ εξ . [.]ε[
 την ομοιωσθαι αυτοπτινδελεγεινδηλον εκτ'πρ[
 γεινωσκομενησοτιρισ / παλιμηαγνοεισθαιτοεπος >[
 δεσσυτολαος τοσημειονητουτο οτιτηνπυληνη[
 τιδετισπροπαροιθεπολιοςαιπειακολωνη τουτοοποιη[
 100 δετουτουτοναυτοπτ[.]νενδεικνυσι κολωνη / [.] . [.] . [.
 νευθεπεριδρομοσενθ[.]αιενθα απανευθεχω[
 θεθεοιθνητ'εσανανδρων τηνητοιανδρες[
 τοιδετεσημαπολυσκαρθμοιομυρινησ ταυτη[
 γυναικα οιδεουαλλαμιαντ'αμαζονιδων [
 105 θμον δεαυτηνειρηκεν τηνπολυσκαριστον σ[
 θατοτετρωεστεδιεκριθενηδεπικουροι ενθασπου [
 σιμήγεμονενεμεγασκορυθαιολοσεκτωρ τοσήμ[

- σημαίνειν τὸ ἐπιτάσσειν. φαίνεται δὲ πάλιν ἐπιτάσσειν ὁ Πολίτης,
 [ὥστε οὐκ (ἔστιν) οἰ-
 κείον ὑπὸ αὐτοῦ λέγεσθαι, ἀλλ' ὑπὸ Ἰριδος. <τῶν δ' ἐξηγείσθω κοσμη-
 σάμενος πολιήτας> τούτων) δ' ἡγείσθω διατάξας [ἕκαστος τοὺς πο- 806
 λίτας. ὡς ἔφαθ'. Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν· τοῦτο ἀμφί-
 βολ[ον· ἕτερον μ(έν) γ(άρ) ση- 807
 μαίνει οἶον ἔγνω ὅτι θεᾶς (ἔστιν) ἔπος, ἕτερον δὲ οὐ[κ ἡ]γνόησεν τὸ τῆς
 [θεᾶς ἔπος, οἶ-
 95 ον οὐκ ἠφροντίστησεν. ὁ καὶ μάλλον· ὅτι μ(έν) γ(άρ) ἐξ. [...] διὰ τὸ μὴ
 Πολίτη αὐ-
 τὴν (ὠ)μοιωθῆαι αὐτόπτιν δὲ λέγειν δῆλον ἐκ τ(ῶν) προ[οιρημένων] τῆς δὲ
 λεγούσης
 γνωσκομένης ὅτι Ἰρίς (ἔστι), πάλι μὴ ἀγνοεῖσθαι τὸ ἔπος. > [πάσαι δ'
 ὠίγνυντο πύλαι, ἐκ 809
 δ' ἔσσυτο λαός· τὸ σημεῖον προ(ς) τοῦτο ὅτι τὴν πύλιν π[ληθυντικῶς
 εἶρηκεν. ἔσ- 811
 τι δέ τις προπάρειθε πόλιος αἰπεῖα κολώνη· τοῦτο ὁ ποιη[τῆς περὶ τῶν
 ἐφ' ἑαυτοῦ λέγει, ἐκ
 100 δὲ τούτου τὸν αὐτόπτι]ν ἐνδείκνυσιν. κολώνη (ἔστι) [π]ᾶ[ν] ἀ[νάστημα
 γῆς. ἐν πεδίῳ ἀπά- 812
 νευθε, περίδρομος ἐνθ[α κ]αὶ ἐνθα· ἀπάνευθε χω[ρὶς] σημαίνει ὡς εἴως
 μ(έν) ῥ' ἀπάνευ-
 θε θεοὶ θνητ(ῶν) ἔσαν ἀνδρῶν. τὴν ἦτοι ἄνδρες [Βατίειαν] κικλήσκουσιν,
 ἀθάνα- 813-14
 τοι δέ τε σῆμα πολυσκάρθοιο Μυρίνης· ταύτην οἱ μ(έν) Δαρδάνου
 λέγουσι γενέσθαι
 γυναῖκα, οἱ δὲ οὐ, ἀλλὰ μίαν τ(ῶν) Ἀμαζονίδων [..... πολύσκαρ-
 105 θμον δὲ αὐτὴν εἶρηκεν τὴν πολυσκάριστον, σ[καρθμὸς γ(άρ) ἡ τ(ῶν) ποδῶν
 κίνησις. ἐν
 θα τότε Τρῳᾶς τε διέκριθεν ἡδ' ἐπίκουροι· ἐνθα ὅπου, [οἶον.....
 Τρω- 815, 816
 σὶ μ(έν) ἡγεμόνευε μέγας κορυθαίολος Ἐκτωρ· τὸ σημ[εῖον] προ(ς) τὴν
 ἀνταλλαγὴν τῆς

- πτωσεωσ οτιειρηκεντρωσιναντιτουτρων ομοι[
 λεξανδροσθεοειδησ κορυθαιολοσδε / ητοιοποικιλη[
 110 λονγτοποικιλον ηκαιοεντηπερικεφαλαιαι οξεω[
 θετειγκ-επιτουξεοσκ-ευστραφουστοαιολονοινοτανλεγηει[
 ✕ τουσφρυγασανερασαιολωλουσ οθεναλκαιοσαμφο[
 λεγωνουτωσ καιχρυσοπασταντανκυνιανεχων ελαφραπ[
 ζων >δαρδανιωναντηρχενευσπαισαγχισαο το σημ[
 115 τουστρ[.]ασ διεστακεντ'δαρδανων τοδεεξησ / δαρδα[
 παισαγχισαοαινειασ ουκοιοσ ταδελοιπαπ[
 ευγενειαν οιδεξελειανεναιονυπαιποδανιατο[
 τ[.]ποδατησειδησ αφνειοιπειν[.]ντεσυνδωρμ[
 ε[.] . . λ[.] . . μελανανδειροιο πανδαροσωκ-το[
 120 [.] . . ν νοητεονεκτου[.] . . . [.] . . [.] . τοξικηνα[
 [.] . . σενανυτοσγ'εαυτω[.] []

Unplaced fragments.

Fr. 1.

. . . .
] . ειδεταυτ[

Fr. 2.

. .
]σω[
]ει[
 . .

1. ἔρ[γα] νέμονται : so Aristarchus ; but the papyrus may of course have read ἔρ[γ' ἐ]νέμονται with the MSS., including the Hawara papyrus and P. Oxy. 20.

2. [ἐπιθυμητόν : cf. Schol. Didymi ἡμερόν· ἐπιθυμητόν, καλόν.

3. ἐν Τιταρίῳ ὄρει is restored by W-M from Strabo, p. 329 ὁ Πηνεὺς . . . συνάπτει τοῖς Τέμπεσι, παραλαβὼν πλείους ποταμούς, ὧν καὶ ὁ Εὐρώπος, δὲν Τιταρήσιον εἶπεν ὁ ποιητής, τὰς πηγὰς ἔχοντα ἀπὸ τοῦ Τιταρίου ὄρους. It would be rash to infer from this unimportant

- πτώσεως, ὅτι εἶρηκεν Τρωσὶν ἀντὶ τοῦ Τρώων, ὁμοί[ως] τῷ Τρωσὶν μ(έν)
 προμάχισεν Ἀ-
 λέξανδρος θεοειδής. κορυθαίολος δέ (ἐστιν) ἦτοι ὁ ποικίλη[ν] ἔχων τὴν
 περικεφαλαίαν, αἰό-
 110 λον γ(άρ) τὸ ποικίλον, ἧ καὶ ὁ ἐν τῇ περικεφαλαίᾳ ὀξέω[ς] καὶ εὐκινήτως
 φερόμενος· εὐ-
 θετεῖ γ(άρ) κ(αὶ) ἐπὶ τοῦ ὀξέος καὶ εὐστραφοῦς τὸ αἰόλον, οἶον ὅταν λέγῃ
 ἔ[ν]θα ἴδον πλείσ-
 χρ(η-
 στόν). τους Φρύγας ἀνέρας αἰολοπώλους. ὅθεν Ἀλκαῖος ἀμφο[τέρως] ἔλαβε τὸ ὄνομα,
 λέγων οὕτως· καὶ χρυσοπάσταν τὰν κυνίαν ἔχων ἔλαφρα π[.....]
 ζων. > Δαρδανίων αὐτ' ἦρχεν ἐὺς πάις Ἀγχίσαιο· τὸ σημ[εῖον] ὅτι
 819
 115 τοὺς Τρ[ω]ας διέστα(λ)κεν τ(ῶν) Δαρδάνων. τὸ δὲ ἐξῆς (ἐστι) Δαρδα[νίαν]
 αὐτ' ἦρχεν ἐὺς
 πάις Ἀγχίσαιο Αἰνείας οὐκ οἶος, τὰ δὲ λοιπὰ π[αρεμβέβληκε] διὰ μέσον
 ἐμφανίζων τὴν
 εὐγένειαν. οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατο[ν] Ἰδης· τὴν ὑπώ-
 ρειαν, τὸν ἔσχα- 824
 τ[ον] πόδα τῆς Ἰδης. ἀφνειοί, πίν[ον]τες ὕδωρ μ[έλαν] Αἰσθήποιο·
 825
 ε[.] . . λ[.] . . μέλαν Ἀνδείροιο. Πάνδαρος ᾧ κ(αὶ) τόξον Ἀπόλλων αὐτὸς
 ἔδωκεν· . . . 827
 120 [. . .]ν νοητέον ἐκ τοῦ [τόξον] . [.] . τ[ῆ]ν τοξικὴν α[23 letters
 [. . .]σεν, αὐτὸς γ(άρ) ἐαυτῷ [ἐποίησεν.] [

coincidence, even if ἐν Τιταρίῳ ὄρει were not a restoration, that Strabo was acquainted with the present scholia. If he were here utilizing any Homeric commentary, his source might well be the often quoted work of Apollodorus on B, which was not concerned with textual criticism.

5-6. (εἶναι) in l. 6 appears to imply that the construction of l. 5 was continued and that therefore alternative reasons were proposed. But the shadiness of the Peneus can have nothing to do with the phenomenon referred to in ll. 3-4, and hence it is probable, as Mr. Allen suggests, that ll. 5-7 are concerned with the supposed derivation of the Peneus from the Styx (l. 755), and the restoration proceeds on that hypothesis. Cf. 841. Frs. 129-31. 4, Schol. For Τέ[μ]πη cf. the passage from Strabo cited in the note on l. 3. At the end of l. 6 the reading of the papyrus gives no sense, and I have adopted an emendation suggested by W-M.

8. Τενθρηδόνος is the accepted spelling; vv. ll. Τερθ., Τευθ., Τεθ.

9. Cf. Schol. B Μάγνης εἰς τῶν Λιολιδῶν κτλ.

9-10. Cf. Apollon. Sophist. *Lex.* εἰνοσίφυλλον κηροσίφυλλον . . . ὅρος δὲ εἰνοσίφυλλον τὸ σύνδενδρον θέλει σημαίνειν.

11-18. 'The sign is affixed because he has dealt first with what comes second. This is the basis of Aristarchus' defence of the poet against Praxiphanes. The latter is surprised at Odysseus because in his soothing intercourse with his mother he asked only at the end about Telemachus and Penelope, since he wishes above all else to hear what has happened in his absence. But Anticleia, he says, with great intelligence at once proceeds to this very subject. Aristarchus therefore points out that . . . Anticleia. The passage is marked with a sign because it is the peculiar habit of the poet to deal first in this way with what is secondary.'

11. Line 763 has a diplê in Ven. A, the scholiast similarly remarking ὅτι πρὸς τὸ δεύτερον πρότερον ἀπήντηκεν. The diplê is absent in the Hawara papyrus.

11-18. The restoration of these lines is in the main due to W-M. The passage of the *Odyssey* referred to is λ 164-203, where Anticleia deals with the questions of Odysseus in the inverse order to that in which they are put. There is no parallel to this note in the extant scholia on the *Iliad*, but points of contact occur in Schol. λ 177 εἰδὼς ὁ Ὀδυσσεὺς τὰς ἐκυρὰς ἐχθρῶδ' ὡς περὶ τὰς νουὺς διακειμένας περὶ Πηνελόπης ὑστάτης ἡρώτησεν. ἡ δὲ εὐφραίνουσα τὸν νῦν περὶ πρώτης αὐτῆς ἀπεκρίνατο. Praxiphanes is presumably the Peripatetic philosopher, whose name has recently occurred in a contemporary Delian inscription; cf. Wilhelm, *Jahresh. d. Ost. Arch. Inst.* 1905, pp. 1-5, Crönert, *Kolotes und Menedemos*, pp. 69-74, 179. He was a pupil of Theophrastus, and wrote a dialogue Περὶ ποιητῶν, in which criticism of the kind here mentioned may well have been incorporated. The Praxiphanes cited in the scholia on *Oed. Col.* 900 is probably identical. It was natural to give credit for σοφία to Anticleia as the daughter of Autolycus. Lines 16-17 δι' ἣν αἰτίαν . . . Ἀντίκλεια remain obscure.

19-20. The restoration was suggested by W-M. ταχη Pap., but the substitution of η for ει was particularly common at this period; cf. e.g. 1088, and ll. 31 and 70 below.

21-2. Restored by W-M; cf. Schol. B τὸ δὲ ὅτρινχας ἀντὶ τοῦ ὁμόχροας, οἰέτεας ὁμήλικας, εἴσας τοῖς νώτοις ὁμοίαις. Schol. Did. has ἰσοετείς as the gloss on οἰέτεας.

22-3. Cf. Scholl. AB ἔστι δὲ ἄμφω ἴσας τῷ νώτῳ ὡς σταφύλη μετρεῖσθαι, ὃ ἔστι λαοξικῶ διαβήτη, δς ἅμα πλάτος καὶ ὕψος μετρεῖ.

25. The supplement was suggested by W-M.

26-7. A note on the name Πηρείη, v. l. Πιερύη, on which the extant scholia make no comment. Πιερύη is the common reading, and is retained by Leaf, but Πηρείη, which is preferred by most modern editors, is found in the Bodleian Hawara papyrus and two other MSS., besides Eustath. and Steph. Byz., and is confirmed, as Mr. Allen remarks, by the occurrence of οἱ Πηρείς in *Inscr. Gr.* ix. 2. 205 = Dittenberger, *Syll.* 425. Schol. A has Πιερύη in the note on Ψ 383. πλα[νῶνται] was suggested by W-M. The beginning of the line, he thinks, contained a reference to the service of Apollo to Admetus; cf. Schol. Did. τὰς Ἀδμήτου ἵππους δύο κτλ., and Schol. A on Ψ 383. Perhaps, however, there was merely some phrase like 'So we should read' or 'So the best copies'.

27. The diplê is prefixed to the lemma; cf. ll. 54, 61-2, &c. Ven. A also has a diplê here.

29. φυγὴν σημαίνει W-M. Cf. Schol. A ὅτι τὴν ἐν πολέμῳ φυγὴν φόβον Ἀρεως εἴρηκεν. ἀρετὴ γὰρ ἵππων οὐ μόνον διώκειν ἀλλὰ καὶ ὅτε δέοι ἀταράχως φεύγειν, διωκόμεν ἢ δὲ φέβεσθαι.

30-1. This curious explanation that the horses' heads were branded is referred to in Schol. B τὸ δόρυ, ἢ τὸν ἐκ σιδήρου καντήρα. Cf. Eustath. ἄλλοι φόβον Ἄρεος τὸν ἐκ σιδήρου καντήρα ἐνόησαν· Ἄρης γὰρ καὶ ὁ σίδηρος· ἵνα λέγῃ ἐγκεκαῦθαι αὐταῖς ἀπὸ σιδήρου σφραγίδα. ἤρεσε δέ τις καὶ δόρυ ἐνταῦθα εἰπεῖν τὸν τοῦ Ἄρεος φόβον, ὡς δόρατος ἐγκεκαυμένου αὐταῖς εἰς ἐπίσημον. The supplement in l. 31 is due to W-M.

32. Cf. Schol. B θηλείας ἤγαγον . . . ὅπως τε οἱ ἄρσενες ῥυθμίζοντο μὴ ἐξοιστροῦσθαι, ἔστι γὰρ μάλιστα αἰσθόμενον ἵππος, διὰ τε τὸ μὴ χρεμετίζειν ἐν τοῖς λόχοις. Something of the same sort was no doubt said in the papyrus, but *τουρίζονται* is an intractable termination. The doubtful τ may be γ, ε, or σ. Perhaps, as W-M suggests, μετ(εω)ρίζονται should be read. At the end of the line he would alter ετι to ὅτι, which, however, is hardly necessary.

33-4. The quotation is from E 222-3.

37. μελιδωτον W-M.

38. [ἐξ ἔλους φνόμενον]: cf. Schol. A ἡτυμολόγηκε δὲ διὰ τοῦ ἐλεόθρεπτόν τε σέλιον τὸ ἐξ ἔλους σενόμενον (l. φνόμενον, for which W-M compares Schol. Nicander, *Ther.* 597). In the following lemma the α of αν does not seem to have been cancelled, and the two readings αῦ and εῦ were therefore intended to stand side by side as variants. εῦ is the usual lection, but αῦ is found in several MSS.

40. The restoration is due to W-M.

42-3. Cf. Schol. Did. ὡς ἂν εἰ ἐπὶ πᾶσαν τὴν γῆν νέμοιτο καὶ κατεσθίοι τὸ πῦρ. The view that οἱ δέ means the horses of Achilles (l. 770) is remarkable. Other commentators take ll. 780-5 more naturally as referring to the Hellenic host in general; cf. Schol. Did. οἷδ' ἄρ' οἶδε δὴ Ἕλληνες, and Eustath. τὸν κατάλογον πληρώσας ὁ ποιητής, εἶτα ἱστορήσας ἀνδρῶν καὶ ἵππων τοὺς ἀρίστους, ἐπὶ τὴν Ἑλληνικὴν ἔρχεται σύνταξιν κτλ. παραναπεφώνηται apparently means 'is parenthetical'; I can find no other instance of the word.

44. ὑπεστενάχιζε: so ABF, &c., Eustath.; ὑπεστονάχιζε is a well represented variant. The ε in the papyrus is coarsely written, but the letter is sufficiently clear.

45. ἰμάσση (AB, &c., edd.) seems more probable than ἰμάσσε[ι], which is found in several MSS. and Eustath.

46-7. These notes do not appear in the extant scholia, nor is there any σημείον in Ven. A or apparently P. Hawara at l. 782. Cf., however, Schol. A on Ψ 603 ὅτι χωόμενος νῦν ἀντὶ τοῦ χολούμενος, Ψ 519, Ψ 385, &c., Apollon. *Lex.* χωόμενος χολούμενος κτλ.

47-8. Cf. Schol. A 'Τυφώϊ γαῖαν ἰμάσση' ἀπ' εὐθείας τῆς Τυφωεύς. τα is an error, and the accusative Τυφωέα is unexpected when the dative and genitive stand in the Homeric text. But the Hawara papyrus has [Τ]υφωεα in l. 782, and perhaps that variant is reflected here also.

49-51. Our commentator evidently interpreted εὐνάς in the same sense as Schol. B εὐφήμως δὲ τὸν τάφον εὐνάς ἐκάλεσεν. The location of Arima in Pisidia is new; Schol. B and Eustath. place it in Cilicia, others in Mysia, Lydia, or Syria. For the reference to Etna and Pindar cf. Eustath. ὁ δὲ (sc. ὁ Ζεὺς) κεραυνώσας τὸν Τυφῶνα τὴν Σικελικὴν Αἴτνην . . . αὐτῷ ἐπέθηκεν. οἶδε τὰ μυθικὰ ταῦτα καὶ Πίνδαρος. The quotation κείνω . . . ἀμφίκειται is also found in Strabo, p. 627 (= Pindar, Fr. 92). ὧν refers to νεώτεροι; it is unnecessary to write ὡς. The two short strokes after ῥ in l. 50 were apparently added for the purpose of filling up the line. At the beginning of this line the letters τυ seem to have been divided from αι on account of a flaw in the papyrus.

54-5. 'The diplê marks the absence of the preposition διὰ.' πρόθεσις was recognized by W-M. There is no diplê nor accompanying note in Ven. A, but the diplê is found here in the Hawara papyrus.

56. Either αλεγεινη or την . . . επιφερουσαν needs alteration.

58-60. This note referring the mission of Iris to the time of 'the dream' = (B 1 sqq.)

seems to be quite novel. L. 58 needs correction, for the second *στι* is plainly superfluous, and *αυτε* must be meant for *αυτή* or *αὐτή*.

60-1. So Schol. Did. *ισταμένη· στασα*.

61. An obelus, which on the analogy of the succeeding verses is expected before *εισατο*, has been omitted. The papyrus supports the better tradition in reading *δέ* and not *γάρ* (Eustath. and a number of MSS.). *ῥεί* is an Attic spelling.

62. *Αισυήταο*: so the Hawara papyrus; *Αισυήταο* is the accepted form.

γέροντος: *ἄνακτος* 20 (second cent.) and one or two mediaeval MSS. The final *σ* is really more like an *ε*.

Line 794 *δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί* has been omitted, possibly by a mere oversight; cf. l. 92. But it is noticeable that this verse only of 791-5 is obelized in P. Hawara, and the omission here may be taken to indicate that the line was absent from the text of Aristarchus. It is found accompanied by an additional verse in P. Hibeh 19 (ε).

σφιν: so 20 (which no doubt also had *μετέφη* later in the verse), the ninth-century MS. in the library of Victor Emmanuel at Rome, and one or two later copies, including Harl. 1771, which also agrees in the reading *Πηρείη* (cf. note on ll. 26-7).

63. *μετέφη*: so the Hawara papyrus, v. l. A¹, B and many other MSS.

63-73. 'Aristarchus athetizes these lines on the ground, first, that when Iris is sent by Zeus she is never made to resemble some one else, but always appears in her own person. Secondly, her pretence is unconvincing; for if Iris is brought in merely for the purpose of announcing their approach, Polites could easily have done this; if, however, it is in order to make the Trojans go out when they were afraid to do so, then let Iris speak as the messenger of Zeus. It is also clear that, when Homer makes one person resemble another, he also puts in their mouth the appropriate language. Now the commencement is not like Polites, but goes beyond him. He says "Old man, interminable words are ever pleasant to thee". If Iris is the speaker, this is appropriate, but if the son is addressing his father, it is inappropriate; for he ought to say, "My father." And "interminable words are pleasant" (that is, continuous, for to determine is to separate) is also unlike Polites addressing his father (for he should speak with deference) but is more like Iris.'

The adverse criticism of Aristarchus on ll. 791-5 was already known from Schol. A, where the same objections are put rather more concisely. ἀπὸ τούτου ἕως τοῦ τῷ μιν εἰσαμένη ἀθετοῦνται στίχοι πέντε. εἰ γὰρ ἔνεκα τοῦ προαγγεῖλαι ὅτι παραγίνονται οἱ Ἕλληνες, ἥρκει ὁ Πολίτης, εἴπερ ὅλως ἐπετήρει. εἰ δὲ ἔνεκα τοῦ προτρέψασθαι μὴ τολμώντας προελθεῖν, ἔδει αὐτοπρόσωπον παρῆναι. ἔθος τέ ἐστι τοῖς μεταμορφουμένοις θεοῖς κατὰ τὴν ἄφροδον ἀπολιπεῖν τεκμήριον εἰς ἐπίγνωσιν. οἱ τε λόγοι οὐχ οὕτως εἰσὶν ἐσχηματισμένοι τοῦ Πολίτου ὥς πρὸς πατέρα, ἀλλ' εἰσὶν ἐπιτεταμένοι καὶ ἐπιπληκτικοί. καὶ τὸ Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι Πολίτη ἀνοίκειον· μᾶλλον δὲ Ἰριδι ἀρμόζει ἐπιτάσσειν. It is to be observed that the words *ἔθος τέ ἐστι . . . ἐπίγνωσιν*, which do not support the argument of Aristarchus, but rather the opposite view, have no counterpart in the papyrus. The concluding sentence *καὶ τὸ Ἔκτορ κτλ.* corresponds to ll. 84 sqq. below.

ἀπόκρισις in l. 65 is inapposite, since the speech of Iris is not an 'answer', and W-M's emendation *ὑπόκρισις* is clearly an improvement.

71-2. Cf. e.g. Schol. B *ἄκριτοι δὲ οἱ ἀναρίθμητοι*, Schol. Did. *ἄκριτοι· ἀδιάκριτοι, πολλοί*. A similar idea was probably intended to be conveyed by *ἀχώριστοι*; cf. Apollon. *Lex.* *ἀκριτόμυθε ἄκριτα καὶ ἀδιάστατα λαλῶν*. The letters of *φιλοι* are faint, and it might be supposed that they had been partially erased; this, however, would imply that *ἄκριτοι* was taken for a predicate, 'words are inseparable from you,' which is not a likely interpretation. In the

latter part of l. 72 some emendation is necessary, and perhaps ἀκούοντάς . . . ἔοικεν should be rejected, as W-M would prefer.

73. ὥς τέ ποτ' : so the Hawara papyrus; ὥς ποτ' ἐπ' most MSS. 20 has an unmetrical combination of the two readings, ὥς τε ποτ' ἐπ. [ὥς τε πο]τε εἰρηνη in P. Hibeh 19 is likely to be a corruption of [ὥς τε πο]τε εἰρηνης.

ἀνέκκλιτος : so Schol. Did.; ἀνέγκλιτος (*sic*) Apollon. *Lex*.

74. The reference is to A 349, Δ 80.

75. ἡ μ(έν) δῆ : the ordinary view of Homeric editors (e.g. Ludwig, Allen) that the reading of Aristarchus in this passage was ἦδη μέν, is supported by a partially effaced note in the Hawara papyrus beginning Α[ρ]ι[στα]ρχ(ος) ἡ δὴ μεν (so probably, as in several MSS., not ἦδη). It may nevertheless be questioned whether the passage in Schol. A relating to the Aristarchean reading has been correctly interpreted. This is given in Dindorf's edition as follows: ἡ μὲν δὲ οὕτως αἱ Ἀριστάρχου, ἦδη μέν, καὶ ἐν τοῖς πρὸς Κώμανον ὁμοίως προφέρεται, καὶ μήποτε παραπλήσιόν ἐστι τῷ 'ἦδη καὶ Φρυγίην εἰσῆλυθον ἀμπελόεσσιν' (Γ 184). But μέν after ἦδη is not in the original text, but an editorial insertion; and the combination ἦδη καί seems confirmed by the comparison of Γ 184, which with Dindorf's reading loses its point. I venture to suggest that the note should stand unaltered either in the form ἡ μὲν δὲ οὕτως αἱ Ἀριστάρχου, ἦδη καί. ἐν τοῖς πρὸς Κ. ὁμοίως προφέρεται, καὶ μήποτε παραπλήσιόν ἐστι τῷ ἦδη καὶ κτλ.; or ἡ μὲν δὲ οὕτως αἱ Ἀριστάρχου. ἦδη καὶ ἐν τοῖς κτλ. If this is right, there will be a conflict between Schol. A and the Hawara papyrus. A possible explanation is that the copyist of the former transposed μεν and δὴ in the lemma owing to an inadvertence. But it should be observed that the note in the papyrus is incomplete; it was continued in a second line, which may have modified in some way the statement of the first.

ἡ μὲν δῆ is also found in the text of the Hawara papyrus as well as in AB and the majority of MSS., Hdn., Eustath.; ἦδη μέν is superscribed in A and is otherwise well supported. In Schol. A ἡ μεν δὴ was written.

75-7. The commentator's opinion is directly opposed to that of Leaf, who thinks (note *ad loc.*) that 'l. 798 is rather suited to a human warrior than to a goddess'.

79. πότ[ε] γ(άρ) εἶδε λα[ο]ν was suggested by W-M. I have been much inclined to assign the first of the unplaced fragments to this position, reading πότ[ε] γ(άρ) εἶδε ταυτ[α], but the difficulty then is, without assuming some corruption, to find a suitable combination with what follows. To add ἡ λαὸν δὲ ἄξι[ος] would make the line too long.

80. A synonym of οἰκείον apparently followed οὐ, though the sense would be complete without further addition.

81-2. The supplements only aim at giving the general sense, which is evident.

83. περὶ : so MSS. (including 20), with the exception of the late Ambrosianus E 35, which gives προτί, a reading also inserted as a v.l. in A, with the note μαχησόμενοι προτί ἄστυ. οὕτως προτί ἄστυ, οὐ περὶ ἄστυ, ἵνα ὦσιν ἐρχόμενοι πρὸς τὴν πόλιν. ὁμοίως καὶ Ζηνόδοτος καὶ Ἀριστοφάνης γράφουσιν. Aristarchus is not here directly named, but analogy strongly supports the usual inference that προτί was his reading.

τὸ σημεῖον κτλ. : the supplement is derived from l. 55; cf. Eustath. τὸ δὲ ἔρχονται πεδίοιο, ἀντὶ τοῦ διὰ τῆς πεδιάδος, καὶ ἔστιν ὅμοιον τῷ διέπρησσον πεδίοιο, and Schol. Did. πεδίοιο διὰ τοῦ πεδίου. A diplê is inserted against the verse in A as well as in the Hawara papyrus, but there is no corresponding note.

84. ὦδε δέ : so most MSS.; vv. ll. ὦδε γε, ὦδέ τι.

86-7. τοῦτο . . . π[ρ]ᾶξαι seems to be a paraphrase of ὦδε δὲ ῥέξαι, and the word preceding π[ρ]ᾶξαι should then be a verb meaning 'I command', but neither κελεύω nor ἀξιῶ is suitable, and a future would be out of place. The remains suggest ξω, not ξαι, and ῥ[έ]ξαι π[ρ]ᾶξαι is therefore improbable. λέγει in l. 86 may be followed by any round letter.

Line 802 in A has a diplê prefixed with the note *ὅτι περισσεύει ὁ δὲ σύνδεσμος*; there is also a diplê in P. Hawara.

88. The obvious [ἐ]νεκεν is very dubious, but I can find nothing more appropriate; there may be no loss before the traces of the supposed first ν.

ἡθέτησε: or ἡθετήσθαι, not ἡθέτηκ[ε].

89. The lost note probably referred to πολυσπερέων; cf. Schol. Did. πολυσπερέων ἐπὶ πολλὰ μέρη τῆς γῆς διεσπαρμένων, πολυγενῶν ἢ πολυεθνῶν.

90. ὧν ἄρχει: cf. Schol. Did. οἷσί περ ἄρχει ἀντὶ τοῦ ὧν ἄρχει.

92. The lemma τῶν . . . πολιίτας has dropped out. Cf. Schol. Did. τῶν τούτων. ἐξηγείσθω ἀφηγείσθω. κοσμησάμενος διατάξας. πολιίτας πολίτας.

93-4. ἕτερον μ(έν) γ(άρ) and ἔπος οἶον were restored by W-M. A has a diplê against l. 807 (so too P. Hawara) with the accompanying scholium *ὅτι τοῦτό ἐστι τὸ πλανῆσαν τὸν τὰ ἐπάνω διασκενιάσαντα* (i. e. a misunderstanding of ἡγνοίησεν led to the interpolation of ll. 791-5). οὐ κείται δὲ συνήθως ἡμῖν τὸ ἡγνοίησεν, ἀλλ' ἀντὶ τοῦ οὐκ ἀπίθασεν.

95-7. The supplements at the ends of ll. 95-6 are those proposed by W-M. ὁ καὶ μᾶλλον in l. 95 is a much compressed phrase, but it is hardly necessary to suppose an omission. διὰ τό must have been preceded by some word meaning 'he recognized her' or 'she was recognized', e.g. ἐξ ἀρχῆς ἔγνων (W-M) or ἐξεφάνη, but neither of these will fit the vestiges. ἀγνοεῖσθαι = ἀφροντίζεσθαι, and δηλον is of course to be supplied from the preceding sentence. The vulgar spelling πάλι is found in late prose (e.g. that of Philodemus; cf. Cionert, *Mem. Gr. Hercul.* p. 140) and in papyri of the Roman age (e.g. B. G. U. 423. 3, 7).

97. For the diplê cf. l. 54, &c.; but the decipherment is uncertain and the vestige before the lacuna would also be consistent with a π. The diplê is also found in Ven. A and P. Hawara.

98. π[λ]ηθυντικῶς εἶρηκεν was suggested by W-M; cf. Schol. A *ὅτι ἔμφασιν ἔχει πολλῶν πυλῶν, μία δὲ ἐστὶ καὶ ἐστὶ τὸ πᾶσαι ἀντὶ τοῦ ὅλαι*, and the similar remark on the parallel passage Θ 58 *ὅτι μία ἐστὶ πύλη, καὶ πληθυντικῶς εἶπε πύλαι*. Eustathius attributes this note to Herodorus and Apion.

99-100. The restorations, which are due to W-M, are made *exempli gratia*. For that of l. 100 cf. Apollon. *Lex.* κολωνὸς πᾶν ἀνάστημα τῆς γῆς ἐστὶ δὲ τις κτλ. π[λ]ά[ν] α[ν]άστημα is consistent with the vestiges, but they are extremely slight. The remark that the present tense in l. 811 proves the poet to have been an eyewitness of what he describes is remarkable, though not cogent, for the description might depend on hearsay evidence; it would have been more exact to say 'a contemporary'.

101. The quotation is from Υ 41.

103-4. Cf. e.g. Schol. A Μύρινα δὲ Ἀμαζόνος ὄνομα, Strabo, p. 573 Μυρίνης ἦν ἰστοροῦσι μίαν εἶναι τῶν Ἀμαζόνων, Eustath. Μύρινα κείται καὶ παρὰ Δυκόφρονι, λεγομένη παρὰ τινων Τεύκρου θυγάτηρ, γυνὴ Δαρδάνου.

105. σ[κ]αρθμός κτλ. is adopted from Schol. A πολυσκάρθμοιο πολυκινήτον . . . σκαρθμός γὰρ ἡ τῶν ποδῶν κίνησις. Cf. Apollon. *Lex.* s. v. ἐύσκαρθμοι, ἐπὶ δὲ τοῦ πολυσκάρθμοιο Μυρρίνης τῆς πολυσκαρίστου ἢ πολυκινήτου.

106. It seems likely, as W-M suggests, that ὅπον was followed by an example, e.g. A 610.

107. Restored by W-M. There is no σημεῖον nor corresponding note in A, though at Γ 16, the verse cited for comparison in the next line, the remark is made Τρωσὶν ἀντὶ τοῦ Τρώων. πτωτικὸν τὸ σχῆμα ταῖς δοτικαῖς γὰρ ἀντὶ γενικῶν χρῶνται οἱ ποιηταί. P. Hawara similarly lacks the σημεῖον.

109-14. Schol. A has κορυθαίολος ὁ αἰδῶλον τὴν περικεφαλαίαν, ὅ ἐστι κινῶν, διὰ τὰς ἐν τῷ

πολέμῳ συνεχέας καὶ σφοδράς ἐνεργείας. ἡ δὲ αἰδολὸν καὶ ποικίλην ἔχων τὴν περικεφαλαίαν. ἡ δὲ εὐκίνητος ἐν τοῖς πολέμοις. The third of these explanations is more akin than the first to the second interpretation in the papyrus,—where the restoration of course makes no pretence to exactness. Eustath. is nearer: κορυθ. δηλοῖ . . . τὸν ἔχοντα αἰδολὴν κόρυθα, ἥγουν ποικίλην περικεφαλαίαν . . . ἡ τὸν εὐκίνητον ἐν πολέμοις παρὰ τὸ αἰδολὸν τὸ ταχύ, . . . ἵνα εἴη κορυθαῖος ὁ αἰδολὸς εἰς μάχην μετὰ ὀπλων.

111. ἔνθα ἴδον κτλ. is from Γ 185.

112-113. I adopt the supplement of W-M. The meaning clearly is that the two lines of Alcaeus, which are not elsewhere extant, combined the alternative explanations of κορυθαῖος given above. χρυσοπάσταν expresses τὸ ποικίλον τῆς περικεφαλαίας, and the second verse, as ἔλαφρα indicates, was more or less equivalent to ὀξέως καὶ εὐκινήτως κτλ. W-M proposes π[αίξει after ἔλαφρα.

114-116. Line 819 is marked with a diplê in Ven. A, with the not very illuminating note *ὅτι τῶν Δαρδάνων ἦρχεν Αἰνείας καὶ αὐτὸς ὦν Δάρδανος πρὸς τὸ τὸν δ' ἔκτανε Δάρδανος ἀνὴρ* (B 701). The papyrus is more explicit; cf. Eustath. καὶ ὅρα ὅτι διαφορὰν οἶδε Δαρδάνων καὶ Τρώων. διέστα(λ)κεν is an easier emendation than διέστ(ησ)εν. In P. Hawara the diplê is absent at l. 819; at l. 820 the papyrus is defective.

The rest of the scholium relates to the construction of ll. 819 sqq.: 'The sequence is . . .' It is noticeable that there is no further remark on l. 820; A has a diplê and the note *ὅτι περισσεύει ἡ ὑπό*. The supplement at the end of l. 116 is substantially that of W-M.

117. For ὑπώρειαν (W-M) cf. Schol. B *ὑπαὶ πόδα' ἔμπροσθεν τοῦ ποδός, ἣν ἡμεῖς ὑπώρειαν καλοῦμεν*, and Plutarch, *De Vit. Hom.* ii. 20 *'ὑπαὶ πόδα νείατον Ἰδης', τὴν ὑπώρειαν*.

119. This variant Ἀνδείριοι for Αἰσίοιοι is not otherwise recorded. Cf. Demetrius *ar.* Strabo, p. 602 *συμπίπτει δ' εἰς αὐτὸν ὁ Ἀνδριος ἀπὸ τῆς Καρησηνῆς . . . παρακειμένης τῇ Δαρδανικῇ μέχρι τῶν περὶ Ζέλειαν καὶ Πιτυίαν τόπων*. At the beginning of the line ἐν ἀλλ[ο]is would be a possible reading, but the vestiges are too slight for any confidence.

119-21. A diplê is prefixed to l. 827 in A (so too P. Hawara), the note being *ὅτι οὐ τὸ τόξον λέγει, ἀλλὰ τὴν τοξικὴν ἐμπειρίαν· τὸ γοῦν τόξον αὐτῷ ὁ κεραοξὸς κατασκευάζει* (Δ 110). Schol. B is more elaborate: Πορφυρίου. *τόξον Ἀπόλλων αὐτὸς ἔδωκεν· τοῦτο μάχεσθαι δοκεῖ τῷ αὐτῷ ἐσύλα τόξον . . .* (Δ 105). δηλοῖ γὰρ ἐκεῖ Πάνδαρον ἐαυτῷ πεποιηκέναι τὸ τόξον. *λύοιτο δ' αὖν καὶ λέξει καὶ ἔθει, λέξει μὲν οὕτως, τὸ γὰρ 'ὃ καὶ τόξον αὐτὸς ἔδωκεν' δύναται ἐπὶ τὴν τοξικὴν μεταφέρεσθαι, ἔθει δέ, ὅτι εἰθίσμεθα οὐχ ἐν ἔχειν ὄπλον, καὶ μάλιστα οἱ περὶ τινα τέχνην ἐσπουδακότες*. A similar interpretation was evidently given in the papyrus, though the precise wording is uncertain. There is no trace of writing between]ν and νοητεον, and it is therefore inadmissible to restore τὸ ση[μείον]ν [ὅτι] νοητέον; the rather wide space after [. . .]ν may be partly due to the junction of two selides here. To read ἔδω[κε]ν would make l. 119 abnormally short. The long blank interval in l. 121 indicates that the sentence was complete at that point.

Fr. 1. See note on l. 79.

1087. SCHOLIA ON *Iliad* vii.

24.3 x 17.1 cm. Late first century B.C. Plate IV.

The following text belongs like 1086 to an elaborate Homeric commentary, but one of a rather different order. 1086 is a product of the school of Aristarchus, and is a more or less direct exposition of his teaching. 1087 on the other hand shows but the slightest traces of the Aristarchean tradition, which is perhaps to be recognized in no more than a single passage (ll. 85-6, note). No references occur to the *σημεία*; and it is significant that one of the citations from Homer contains a reading of Aristophanes and Zenodotus (ll. 32-3). Another feature of these scholia, which in 1086 is much less conspicuous, is a tendency to learned disquisition. A long note, which might have been most interesting, on the subject of burial is unfortunately mutilated beyond recovery; but a large part of the two more or less complete columns is occupied by a list of 'paronymous' words, illustrated by citations and references, and it is to the presence of this list that the papyrus owes its importance. Not only does the writer adduce several forms for which there is no other testimony, but he commonly supports his instances by stating where they were to be found, and thereby adds to the fragments of a number of Greek authors. Quotations for which the papyrus is the sole authority are given from Pindar, Euripides *Temenus* and *Aegeus*, Aeschylus *Phineus*, Sophocles *Phineus I*, Cratinus *Malthaci*, Archilochus, Xenophanes *Silli*, Antimachus *Thebais*, 'Leandrius' (cf. note on ll. 44-5), Eupolis, Stesichorus *Oresteia*, Alcaeus, Hesiod and the Hesiodic *Κήνκος Γάμος*, Leucon *Phrateres*, and Ananius.

The *παρώνυμα* or derivative words here discussed are forms of the second declension having a nominative which is the same as the genitive of a cognate form belonging to the third declension, e.g. *χρυσάορος χρυσάορον*, which is parallel with *χρυσάωρ χρυσάορος*. Treatises on *παρώνυμα* by Tryphon, Habron, and Apollonius Dyscolus are mentioned by Suidas, *s.v.* 'Απολλώνιος 'Αλεξανδρεὺς, and are cited by Stephanus of Byzantium, *s.vv.* 'Αγάθη, ἀγνιά, 'Ιβηρίαι, Σχοινοῦς. Several of the examples found in these excerpts appear also in the papyrus (cf. notes on ll. 23, 37-8), and from some similar theoretical treatise our anonymous author presumably drew his information. It is, however, doubtful whether any of the three grammarians named was his actual source. Tryphon, who flourished in the latter half of the first century B.C. (Suidas, *s.v.*), might perhaps have been utilized if the composition of these scholia were very little anterior to the date of the papyrus. But Tryphon may well have had his predecessors in this

particular field. Coincidences in the examples of *παρώνυμα* do not occur in connexion with him, and even if they did they would not really count for much. There was no doubt a good deal of repetition in grammatical works of the type under consideration, and the instances and quotations would tend to become to some extent stereotyped.

The rather short columns, which lean over considerably to the right, are written in a clear and neat semi-cursive of medium size. Archaic characteristics are less marked than in 1086, but the present papyrus is probably not much posterior. τ and π especially are formed on an early pattern, and though some of the letters, e.g. ν , would be consistent with a later date, they do not demand it. There are several points of similarity in this script to that of P. Brit. Mus. 133 (Plate III in *Classical Texts from the British Museum*), which Kenyon attributes to the second century B.C. There too a ν approximating to the form found here is employed. On the whole I do not think that 1087 is subsequent to the reign of Augustus, and I should be inclined to place it before rather than after the turn of the century. Besides marginal paragraphi, both high and medial stops are used, but without any clear differentiation of value, and it is not always easy to be sure which position was intended. At the end of a note double dots commonly appear, as in 856. Accents are added in some of the words quoted in the long grammatical note, and occasionally elsewhere. Abbreviation is much less frequent than in 1086; $\sigma\tilde{\nu}(\tau\omega\varsigma)$, $\phi\eta(\sigma\acute{\iota})$, and $\acute{\alpha}\nu(\tau\grave{\iota} \tau\omicron\upsilon)$ are the only shortened forms occurring. Lemmata, when they commence a line, project by about two letters into the left margin; if they occur within a line, then the line following is made to project.

Col. i.

-] . . . [. .] σον[. .] ιτες . . ρω[. .] . σαιπαν
] . . [. . .] εικοσηνκαιπαληλαχεινδ
] μη . [. .] νειδαπολυσεσθαιτουγω .
] . . ρσ[. .] νσ[. .] ν . ασωσελενοσαυτωι
 5] τειλε . [. .] . προμοσεμμεναι . αντι
] σωσκα[. .] μηδεπρομοσιστασοτου
] ιεκτ[. . .] ωι . α' εμοι . συ[. .] εχεσγαρ
] χημα[. .] . [. .] επο[. .] θη[. .] νυπ[. .] χησθε
] . εσεμφα[. .] εινεξονομ[. .] . ποιο . .
 10] . ινπερι αυτων λεγων . αλλουκαν
] τεξουρανοθεν πεδιονδεζηνυπ[. .]
] μηστωρ[. .] . και οαπολλων δεπιθα
] σειςρωσιν τουεκτοροσ καιτηνυπερ
] νδιασαφεικαιεαυτον . θαρσεινν
 15] οιαοσητηρακρονιωνεξιδησ
] ηκεπαρεσταμεναι καιαμυνειν
] οναπολλωνα . αυτεπαινοσδεαυ
] νδιονκαλων πληνομοιοστοις
] ειστοισεσκηνησ στρατιωταις
 20] μμι . τωι τεξυμων προελενοσμε
] καιεμοι . επιμαρτυροσεστω . το
] εστω . τοδεμαρτυροσ παρωνυμον
] ενικη[. .] τουπρωτοτυπουσυν
] πτωκενωστοτροιζηνοσ . ενθεν
 25] ιζηνοιο . χρυσαοροσ . ενθεν χρυ
] ραισειρηκεπινδαροστοχαροποσ
] ντοχαρόποιοτανακτοσ . τοχα
] ενθεν χαλυβοισειπενευριπιδησ
] μεν . ωι . τομέλητοσο^ουδελεγετοσ^οω
 30] ατηγορησασ . τοτανυπτερυ
] ενσιμωνιδησ . ωκειαγαρουδετα
] γουμνιαν . τοδιακτοροσαφουερ
] πεμψαντεδιακτορον . τοαρπαγοσ

Col. i.

- [. . . .] . . . [.]σον[.] . . ιτες . . ρω[.] . σαι παν
 [. . . .] . . [.] . . .] εἰκὸς ἦν καὶ πάλῃ λαχεῖν δι-
 [. . . .]μη . [.] . .]ν ἔτι δ' ἀπολύσεσθαι τοῦ γω .
 [. . . .] . . οσ[.] . .]ν σ[.]ν . ας ὡς Ἐλενος αὐτῷ
 5 [ἐπέ]τειλε . [.] . .] πρόμος ἔμμεναι· ἀντί- 75
 [παλο]s, ὡς κα[ὶ] τὸ μῆδὲ πρόμος ἴστασο τού-
 [τω]. Ἐκτ[ορι] δῖω· ἀν(τὶ τοῦ) ἐμοί· συ[ν]εχὲς γὰρ
 [. . . .]σ[.]χῆμα [.] . [.]επο[.]θη[.]ν ὑπ[ε]ρο[.]χῆς θε-
 [. . . .] . ες ἐμφαί[ν]ειν ἐξ ὀνόμ[ατο]s ποιο . .
 10 [. . . .] . ιν περὶ αὐτῶν λέγων· ἀλλ' οὐκ ἀν
 [ἐρύσαι]τ' ἐξ οὐρανόθεν πεδίον δὲ Ζῆν', ὕπ[α]-
 [τον] μήστωρ[α]· καὶ ὁ Ἀπόλλων δὲ πιθα-
 [νῶ]s εἰς ῥῶσιν τοῦ Ἐκτορος καὶ τὴν ὑπερ-
 [βολή]ν διασαφεῖ καὶ ἑαυτόν· θάρσει νῦν·
 15 [τοῖόν] τ[οι] ἀοσσητῆρα Κρονίων ἐξ Ἰδης
 [προέ]ηκε παρεστάμεναι καὶ ἀμύνειν,
 [Φοῖβ]ον Ἀπόλλωνα· αὐτέπαινος δ' ἑαυ-
 [τὸν] δῖον καλῶν· πλὴν ὅμοιος τοῖς
 [γε] πλ[εῖστοις] ἐκ σκηνῆς στρατιώταις.
 20 [Ζεὺς δ' ἄ]μμι· τῷ τ' ἐξ ὕμῶν προελευσομέ- 76
 [νφ] καὶ ἐμοί· ἐπὶ μάρτυρος ἔστω· τὸ
 [ὄλον] ἐπ[έ]στω· τὸ δὲ μάρτυρος παρώννυμον
 [τῇ] γ[ενικῇ] τοῦ πρωτοτύπου συμ-
 [πέ]πτωκεν, ὡς τὸ Τροίζηνος, ἔνθεν
 25 [Τρο]ίζήνοιο, χρυσάορος, ἔνθεν χρυ-
 [σαό]ραις· εἶρηκε Πίνδαρος, τὸ Χάροπος,
 [ἐνθε]ν τὸ Χαρόποιό τ' ἀνακτος, τὸ Χά-
 [λυβος,] ἔνθεν Χαλύβοις εἶπεν Εὐριπίδης
 [ἐν Τη]μένω, τὸ Μέλητος, οὔ(τως) δ' ἐλέγετο ὁ Σω-
 30 [κράτους] κ[ατηγορήσας], τὸ τανυπτέρυ-
 [γος,] ἔνθεν Σιμωνίδης ὠκεῖα γὰρ οὐδὲ τα-
 [νυπτερύ]γου μυίας, τὸ διάκτορος, ἀφ' οὔ Ἐρ-
 [μείαν] πέμψαντε διάκτορον, τὸ ἄρπαγος,

Col. ii.

- ἐνθ[.]νεπ[.]ηθυνεναισχ[.]λοσενφινει
 35 αρπαγοιχ[.]ροιν·καισοφοκλησενφινειᾱ
 χερσιναρπαγοισ·τοπολυπιδακος·το
 ιβηροσ·τοτρα[.] . . . φνοσπαρακρα
 τινωιενμαλθακοισ·τοατμενοσ
 παραρχιλοχωι·τολαοσαφουφ^ησιμωνι
 40 δησ·ξυλακαιλάουσεπιβαλλων·τοερυ
 κοσπαραξεν[.]φανειενῆσιλλων·τοαῖ
 δοσενθεντηγαιτιατικηντεθηκεν
 αντιμαχοσενᾱθηβαῖδοσαῖδονδε
 τοκαωνοσενθεντηγαιτιατικηντε
 45 θηκελεανδριοσκαωνον·τοριψασπι
 δοσαφουφ^ηευπολιςριψασπιδοντεχει
 ρατηνκλεωννμουτολιθακοσενθεν
 φ^ηστησιχοροσενορεστειασβ^ηλιθακοισ
 τοκορυθοσγεγονεδουτοσυιοσαλεξανδρου
 50 τουπαριδος·τοαπατωροσενθενεντωι
 κην[.]ροσγαμωιερηταιτοαπατωροι·το
 κοκκυγοσηδελεξισπαραλκαιωι·το
 δμωοσπαρησιοδωι·δμωοσεχωνμα
 κελην·καιπαρалуκωνιενφρατερσι
 55 δμ[.]οναλλουκοικετην·τοτρωοσπα
 ρησι[.]ωιτευκρουδετρωοσ·τοσωληνοσ
 π[.]ρανιανιωι·εσθοτεδεκααιαλλασσομε
 νουτουτονουωστοάγωνοσενθεντην
 α[.] . . . ιατικηνειρηκενευριπιδησεναι
 60 γειαγ[.] . . . γαθλησαντα καιτοῖκτινο[.]
 δεγι ταναηκεῖχαλκωι·τετα
 μενηγεχοντιτηνακμην·μηνισδεηοξει
 ωσαιτωλ[.] οξυθηκτωιωσλοκροι·δο
 μενα[.]παλιναποδοτωπροσεμεμαχο
 65 μενοσ·όφραπυροσμε·πυριγαρεκαι
 ετοπαντατασωματαειστομηνεκρων

Col. ii.

- ἐνθ[ε]ν ἐπ[λ]ήθυνεν Αἰσχ[ύ]λος ἐν Φινεῖ
 35 ἄρπαγοι χ[ε]ροῖν, καὶ Σοφοκλῆς ἐν Φινεῖ α΄
 χερσὶν ἀρπάγοις, τὸ πολυπίδακος, τὸ
 Ἰβηρος, τὸ τρα[γοπ]ώγωνος παρὰ Κρα-
 τίνω ἐν Μαλθακοῖς, τὸ ἄτμενος
 παρ' Ἀρχιλόχῳ, τὸ λάος, ἀφ' οὗ φη(σι) Σιμωνί-
 40 δης ξύλα καὶ λάους ἐπιβάλλων, τὸ Ἑρ-
 κος παρὰ Ξεν[ο]φάνει ἐν ε΄ Σῶλων, τὸ Ἀι-
 δος, ἐνθεν τὴν αἰτιατικὴν τέθηκεν
 Ἀντίμαχος ἐν α΄ Θηβαΐδος Ἀιδον δέ,
 τὸ Κάωνος, ἐνθεν τὴν αἰτιατικὴν τέ-
 45 θηκε Λεάνδριος Κάωνον, τὸ ριψάσπι-
 δος ἀφ' οὗ φη(σιν) Εὐπολὶς ριψάσπιδόν τε χεῖ-
 ρα τὴν Κλεωνύμου, τὸ λιθακός, ἐνθεν
 φη(σὶ) Στησίχορος ἐν Ὁρεστείας β' λιθακοῖς,
 τὸ Κόρυθος, γέγονε δ' οὗτος υἱὸς Ἀλεξάνδρου
 50 τοῦ Πάριδος, τὸ ἀπάτωρος, ἐνθεν ἐν τῷ
 Κήν[κ]ος γάμῳ εἴρηται τὸ ἀπάτωροι, τὸ
 κόκκυγος, ἡ δὲ λέξις παρ' Ἀλκαίῳ, τὸ
 δμῶος παρ' Ἡσιόδῳ, δμῶος ἔχων μα-
 κέλην, καὶ παρὰ Λεύκωνι ἐν Φράτερσι,
 55 δμ[ῶ]ον ἀλλ' οὐκ οἰκέτην, τὸ Τρώος πα-
 ρ' Ἡσιόδῳ, Τεύκρου δὲ Τρώος, τὸ σωλήνος
 π[α]ρ' Ἀνανίῳ. ἔσθ' ὅτε δὲ καὶ ἀλλασσομέ-
 νου τοῦ τόνου, ὡς τὸ ἄγωνος, ἐνθεν τὴν
 αἰ[τ]ιατικὴν εἴρηκεν Εὐριπίδης ἐν Αἰ-
 60 γεῖ ἄγ[ωνο]ν ἀθλήσαντα, καὶ τὸ ἱκτινο[s]
 δ' ἐνίκ[ησε.] ταναήκεϊ χαλκῷ τετα- 77
 μένην ἔχοντι τὴν ἀκμήν. Μῆνις δὲ ἡ ὀξεῖ
 ὡς Αἰτωλ[ο]ῖ [ῆ] ὀξυθήκτῳ ὡς Λοκροῖ. δό- 79
 μενα[ι] πάλιν· ἀποδότω ὁ πρὸς ἐμὲ μαχό-
 65 μενος. ὄφρα πυρός με· πυρὶ γὰρ ἐκαί-
 ετο πάντα τὰ σώματα εἰς τὸ μὴ νεκρῶν

Col. iii.

| | | | |
|----|-----------|----|-------------------------|
| | [| | τουτο[|
| | σ[| 85 | ωσφ ^η κ[|
| | λ[| | τα ^α λαχειν[|
| 70 | δ[| | φρων.δ[|
| | σι[| | μεμφε[|
| | α[| | ποικιλ[|
| | τρο[| 90 | ειδεκεγ[|
| | πτο[| | μοιενχοσαπ[|
| 75 | νο[| | ε[|
| | ειν[| | . . [|
| | τιδ[| | δαν . [|
| | των[| 95 | μαχα ^α ισα[|
| | αντ[| | ποτινηγον.ουσ[|
| 80 | μητρ[| | νοσ.ουδεν[|
| | φρυξι . [| | παρεπομεν[|
| | οιδεν[| | δεβαρυτον[|
| | τουςν[| | |

1-5. This note, which apparently refers to l. 74, is difficult to reconstruct from the damaged remains. The extant scholia do not help.

2. *πάλη* is not satisfactory, apart from the fact that the omission of iota subscript is unusual in this papyrus. *το δη* could be read, but not *παλαι* nor *παλω*.

3. *απολυεσθαι* cannot be read. At the end of the line *τουγω*, not *τουτω*, seems to be clear.

4.]νο[: the doubtful σ can be any round letter.]ν . ασ may be]ησας (-ησας?), and the following ωσ is very uncertain.

5. The supposed point after the second lacuna may be the tip of a letter. *ἀντίπαλος* is hardly the natural synonym for *πρόμος*, which is usually explained as equivalent to *πρόμαχος*, e. g. in Schol. A and Apollon. *Lex.*; moreover a supplement of five letters would be better than one of four. But there is no room for a suitable word if *ἀντι* [τοῦ . . . is read, and that phrase would be likely to have been abbreviated, as in l. 7. It may be noticed that Eustathius uses the word *ἀντίπαλος* in his discussion of the passage (p. 666), τὸ δὲ τὸν ἀντίπαλον ἀριστέα πεσεῖν θεῖόν τι νομίζει.

7. Cf. Schol. A *ὅτι ἰδίως ὡς περὶ ἐτέρου*.

8. *επο[ι]ειτ* does not seem admissible, and [π^επο[ι]θη is hardly adapted to the context. For *ὑπ[ε]ρο[χ]ήν* cf. Schol. B *δῖον ἑαυτὸν κατ' ἐξοχὴν ἐκάλεσεν*.

9-10. The name of Zeus is expected somewhere in these two lines.

10-12. Θ 21-2; 'Ζῆν' ὑπατον' is similarly quoted in illustration in Schol. B. The

Col. iii.

| | | | |
|----|-----------|------------------------------------|--------------------|
| | [| τουτο[| |
| | σ[| 85 ὧς φη(σι) Κ[. | λελάχωσι θανόν- 80 |
| | λ[| τα· λαχεῖν [ποιήσωσιν | Λυκό- |
| 70 | δ[| φρων· δ[| |
| | σι[| μέμφε[ται | |
| | α[| ποικίλ[λει | |
| | τρο[| 90 εἰ δέ κ' ἐγ[ὼ τὸν ἔλω | δώη δέ 81 |
| | πτο[| μοι εὖχος Ἀπ[όλλων | |
| 75 | νο[| ε[| |
| | εἰν[| . . [| |
| | τιδ[| δαν . [| |
| | των[| 95 μάχαις. α[. | καὶ κρεμόω 83 |
| | άντ[| ποτὶ νηόν· οὐ σ[| 20 letters |
| 80 | μητρ[| νος οὐδ' ἔνι [. | ἐν τοῖς |
| | Φρυξί . [| παρεπομέν[οις στίχοις. τὸ κρεμόω | |
| | οἱ δὲ ν[| δὲ βαρυτον[ητέον. | |
| | τοὺς ν[| | |

supplement [έρύσαι]' is slightly long and perhaps the initial letter stood in l. 10. The supposed point in l. 12 may be a vestige of the α of *μυστωρα*.

13. Wilamowitz suggests εἰς ἐπίρωσιν, but this is hardly consistent with the remains. *ὑπερ[βολή]*ν (W-M) suits the lacuna rather better than *ὑπερ[οχή]*ν.

14-17. The quotation is from O 254-6.

17-18. Cf. Schol. A καὶ οὔτι ἀκαίρως δῖον ἑαυτὸν ὁ Ἑκτωρ.

21-2. The separation of ἐπὶ from μάρτυρος is indicated by l. 22, and so Cramer, *Anecd. Par.* iii. 135. 15 μάρτυροι· μάρτυρες, Ἰακῶς δὲ μάρτυροι· Ζεὺς δ' ἄμα (*sic*) ἐπὶ μάρτυρος ἔστω. W-M proposed τὸ [πλήρες ἐπ]έστω, but πλήρες would overload the lacuna, while πλή(ρες) would not quite fill it.

23. The vestiges do not at least suggest]ενικ, but γ]ενικῇ, as W-M remarks, seems indispensable here. Cf. Steph. Byz., s. v. Ἰβηρίαι: ἀπὸ τῆς γενικῆς Ἰβηρος εὐθεία, ὡς τῆς φύλακος ὁ φύλακος. Ἀπολλώνιος ἐν τοῖς παρωνύμοις φησὶν· ἀπὸ γενικῶν εὐθείαι παράγονται, τῶν μὲν ὑπὲρ δύο συλλαβὰς ὁμοίως τῇ εὐθεία κατὰ τὸν τόνον προπαροξυνόμεναι, καὶ ἡ ἐν ἀπλῶ σχήματι ἡ ἐν συνθέτῳ. ἀπλοῦν μὲν οὖν μάρτυρ μάρτυρος ὁ μάρτυρος, Χάροψ Χάροπος ὁ Χάροπος Ἰαρόποιοι ἄνακτος' (cf. ll. 26-7), Τροίξην Τροίξηνος ὁ Τροίξηνος ἰοῖς Τροίξηνιοι' (cf. ll. 24-5), Ἰβηρ Ἰβηρος ὁ Ἰβηρος (cf. l. 37).

25. [Τρο]μῆνοι: B 847.

25-6. χρυσάοραις is not found in the extant works of Pindar, who uses the form χρυσάωρ in *Pyth.* v. 104 and Fr. 139. χρυσάορος occurs e. g. in Homer, E 509, O 256.

27. Χαρόποιοι ἄνακτος: B 672.

28-9. *Χάλυβος* is known as a Euripidean form from *Alc.* 980 and Fr. 472. 6, but this citation from the *Temenus* is new.

31-2 = Simonides, Fr. 32.

32-3. a 38. The scholia state that Aristophanes and Zenodotus here read *πέμψαντε*, and Buttmann was no doubt right in his inference that they also read *διάκτορον*, which is found in Vat. Ottob. 308 and Vind. 307. *πέμψαντες* *έύσκοπον* other MSS. and edd.

33-6. The form *ἄρπαγος* was known only from Schol. Dorv. Aristoph. *Plut.* 800 and Arcadius, p. 102. 9, whence Dindorf describes it in Stephanus *Thes.* as a *forma recentioris Graecismi*. Only one certain citation of the *Phineus* of Aeschylus (Fr. 258) and one of the first *Phineus* of Sophocles (Fr. 641) were previously known.

36. *πολυτίδακος* is a well-supported variant in Homer, Ξ 307, and elsewhere; it is also read e. g. in the *H. in Ven.* 54 and is found in Hesychius.

37-8. Cf. Steph. Byz., s. v. *Ἰβηρίαι*: *Ἰβηρ Ἰβηρος ὁ Ἰβηρος ἀφ' οὗ παρὰ Κοναδράτῳ ἐν Ῥωμαϊκῇ χιλιάδος ἐστὶν Ἰβήροισιν οὕτως καὶ τοὶ Λίγυσι θ' ἅμα καὶ Ἰβήροισι πολέμεοντες. τὸ αὐτὸ καὶ Ἀβρων ἐν παρωνύμοις φησί. καὶ αὐτὸς Ἰβηρος τραγοπῶγων ἐν Μαλθακοῖς εἴρηται Κρατίνου (= Fr. 101, Kock). If the papyrus is to be trusted, there must be an error here, and *τραγοπῶγων* should be emended to *τραγοπῶγυνος*; αὐτός also has occasioned difficulty. It is true that the form *τραγοπῶγυνος* is not otherwise attested, and not a little remarkable that *Ἰβηρος* and *τραγοπῶγυνος* should have occurred in actual juxta-position. But to attribute the confusion to the papyrus and bring it into conformity with the text of Stephanus by some such alteration as τὸ Ἰβηρος, (ὥς) τὸ (Ἰβηρος) *τραγοπῶγων* παρὰ Κρατίνῳ is hardly justifiable. Perhaps, however, a καὶ has dropped out after *Ἰβηρος*. *τρα[γοπ]ῶγυνος* would be a very uncertain reading apart from the passage of Stephanus, [γοπ] being rather cramped and the vestiges of some of the other letters exiguous; but as it is, little doubt remains.*

38-9. The form *ἄτμενος* is found in Heysch., Eustathius, *Od.* p. 1750. 62, and Ammonius, s. v. *θῆς*, who says that it means οὐ μόνον ὁ δοῦλος, ἀλλὰ καὶ ὁ ὑποτεταμένος ἐλεύθερος. That the word occurred in Archilochus was unknown. Was he the source of the anonymous citation in Hesychius *ἄτμενον οἶτον*?

39-40. *λάος* has hitherto rested on the support of Soph. *O. C.* 195 ἐπ' ἄκρου λάου, on which the Schol. in L remarks ἀπὸ τῆς λάος ἐστὶ παροξυνομένης εὐθείας, γενομένης ἀπὸ γενικῆς τῆς λάος. (*Ῥομηρος* λάος) ὑπὸ ῥιπῆς. οὕτως Ἡρωδιανὸς ἐν τῷ ε' τῆς καθόλου. Jebb follows Dindorf and Wecklein in substituting *λᾶος* for *λάου*, and hazards the guess that 'Herodian had perhaps no warrant besides this passage (of Sophocles)'. Grammarians had better information than what is commonly credited to them. The traditional *λάου* should in future be allowed to stand. W-M notes that the word is probably to be also recognized in Hesiod Fr. 115. 3 *λεκτοὺς ἐκ γαίης λάους* (*λαοὺς* Et. Gud. Et. Angel., *ἀλέους* Strabo vii. p. 322, *ἀλέας* Rzach with Villebrun; cf. Cramer, *Anecd. Ox.* i. 264. 27 *Ἡσιόδος δὲ παρὰ τὸ ἀλὲς τὸ σημαῖνον τὸ ἀβροῦν, ἀλαός, λαὸς ἀφαιρέσει τοῦ α*).

40-1. *Ἔρυνκος* is not a known form for *Ἔρυνξ*, but the first letter is most probably *ε* and the occurrence of the name in the works of Xenophanes is eminently natural. The present is the first reference to separate books of the *Silli*, the attribution of which to Xenophanes by Strabo (p. 643) and others has occasioned much discussion. A careful review of the evidence is given by C. Wachsmuth in his *Sillographi Graeci*. He arrives at the sensible conclusion that the *Silli* of Xenophanes were a poem or series of poems in hexameters wherein various philosophers and poets were attacked; and that they were so called by grammarians on account of their similarity to the *Silli* of Timon. Only one line is quoted expressly from the work (Schol. Aristoph. *Equit.* 406), but eleven other fragments are assigned to it by Diels, *Poet. Phil. Fragmenta*, pp. 39-41.

41-3. *Ἀιδος*: this is another new form.

44-5. Κάων, gen. Κάωνος, is cited by Theognostus in Cramer, *Anecd. Oxon.* ii. p. 30, and Κάωνος is found without explanation in Suidas. Who this Leandrius may be is uncertain. C. Keil has shown good reason (*Vindiciae onomat.*, 1843) for correcting Λεάνδρος or Λεάνδριος in a number of passages, e.g. Diog. Laert. i. 1. 28, to Μαϊάνδριος, i. e. the Milesian historian whose name is guaranteed by C. I. G. 2905. 8; and Meineke goes a step further by reading Μαϊάνδριος in Steph. Byz., s. v. "Υδη, for the Λεάνδρος or Νεάνδρος of the MSS. The best evidence for a writer called Leandrius is this papyrus, which very possibly has fallen into a common error, though its early date entitles it to some respect.

45-7. ῥιψάσπιδος occurs only here. Cf. Aristoph. *Nub.* 353 Κλεώνυμον αὐται τὸν ῥίψασπιν χθές ἰδοῦσαι and the Schol. τοῦτον ὡς δειλὸν καὶ ἐπὶ τῆς παρατάξεως ῥίψαντα τὴν ἀσπίδα οἷ τε ἄλλοι κωμφοδοὶ διαβάλλουσι πάντες καὶ ἐν τοῖς Σφηξίν ὁ αὐτός.

47-8. λιθακός is included in a list of words in -ακος by Arcadius, p. 51. 7. Bekker's *Anecd.* ii. p. 783 (= Bergk, Fr. 31) is the only other express citation of the second book of the *Oresteia*.

50-1. ἀπάτωρος is not otherwise attested. It is noticeable that the name of Hesiod does not accompany the Κήυκος γάμος, regarding the authenticity of which doubts were entertained in antiquity; cf. Athen. ii. p. 49 b 'Ἡσίοδος ἐν τῷ Κήυκος γάμῳ—κὰν γὰρ γραμματικῶν παῖδες ἀποξενῶσι τοῦ ποιητοῦ τὰ ἔπη ταῦτα, ἀλλ' ἐμοὶ δοκεῖ ἀρχαῖα εἶναι—τρίποδας τὰς τραπέζας φησί, and on the other side Plutarch, *Mor.* 730 f καθάπερ οὖν τὸ πῦρ τὴν ἕλην ἐξ ἧς ἀνήφθη, μητέρα καὶ πατέρα οὖσαν, ἥσθιεν, ὥς ὁ τὸν Κήυκος γάμον εἰς τὰ 'Ἡσιόδου παρεμβάλων εἴρηκεν. The poem is also cited as Hesiod's in Schol. Apollon. Rhod. i. 1289; six fragments are attributed to it by Rzach.

52. κόκκυγος, which I owe to W-M, is another unknown form. There is little doubt of the correctness of the reading.

53. Hesiod, *Erga* 470. Whether the word should be accented δμῶος or δμῶός was not agreed; cf. Choerob. in Bekker, *Anecd.* p. 1181 ὥσπερ ὁ Τρώς τοῦ Τρωός καὶ ὁ Τρῶος, ὁ δμῶς τοῦ δμῶος· δμῶος ἔχων μακέλην, and Etym. Magn. p. 770. 35 ἔστι Τρώς Τρωός καὶ δμῶς δμῶος χωρὶς τοῦ ι, καὶ μεταγεται ἡ γενικὴ εἰς εὐθείαν καὶ γίνεται Τρωός καὶ δμῶός χωρὶς τοῦ ι.

55. The papyrus makes a small addition to the three existing fragments of Leucon (Kock, i. p. 704). The Φράτερες were produced on the same occasion as the *Peace* of Aristophanes.

55-6. For the form Τρῶος cf. the note on l. 53. It must of course be a nominative and is apparently equivalent to Τρώς, the mythical king of Troy, as in Malalas iv. Tros was the great grandson of Teucer. Τεύκρου δὲ Τρῶος does not occur in the extant remains of Hesiod; but the name of the author, though quite suitable, is by no means certain.

56-7. σωλῆνος is otherwise unexampled. The scanty remnants of the Iambographer Ananias are mostly derived from Athenaeus.

58-60. ἄγωνος is given by Hesychius as an Aeolic form; cf. Phot. *Lex.* ἄγωνος κατὰ σχηματισμὸν ἀντὶ τοῦ ὁ ἀγών· ἀπὸ δὲ γενικῆς ἐσχηματίσθη· οὕτως Ἀλκαῖος ὁ λυρικός πολλάκις ἐχρήσατο (Fr. 120, Bergk). The quotation from the *Aegeus* is new.

60-1. If ἐνίκ[ησε], which was suggested by W-M, is right, it would be equivalent to ἐξενίκησε, 'has come into vogue.' This is very suitable, since ἵκτινος is a common form; and the use of the simple verb, though unusual in this sense, seems quite possible. δ' ἐν ι . . . is less likely.

With regard to the accent, Theognost. 67. 17 and Etym. Magn. 470. 35 agree with the papyrus, while Herodian, *ap.* Eustath. p. 1825. 12, writes ἱκτινος, which is commonly adopted.

61-2. Cf. Schol. Did. ἐπιμήκει καὶ τεταμένην ἔχοντι, τουτέστιν ἡκονημένην, τὴν ἀκμήν, and

Apollon. *Lex. s.v.* τανύκες, ὅτε μὲν τὸ ξίφος . . . συνθέτως λέγει τὸ τεταμένην ἔχον τὴν ἀκμήν, τούτεστι τὴν ἀκμήν. Menis is an otherwise unknown commentator.

64. A stop is likely to have disappeared after παλιν.

65 sqq. The loss of this long note concerning burial is very unfortunate. Schol. A merely remarks ὅτι καθόλου διὰ πυρὸς οἶδε γινομένης τὰς ταφάς.

73-5. These three lines project slightly into the margin, though not so much as the Homeric lemmata. Perhaps the indentation was unintentional; or these lines may be a quotation from some other source.

86-9. Cf. Schol. A λελάχωσι' ὅτι ἀντὶ τοῦ λαχεῖν ποιήσωσιν. ἀναδιπλασιασμός λελάχωσι. Λυκόφρων and ποικίλ[λει are restored by W-M, who suggests that something like ἡ δὲ ἀναδιπλώσις] ποικίλ[λει τὴν ποίησιν stood in ll. 88-9. The letter following φρων may well be α, ο, or ω instead of δ.

90-1. Verse 81 seems to have been divided into two lemmata, separated by a very short comment; or the scribe might be supposed to have made a mistake and to have written several letters which he had to delete. Unless some such hypothesis is adopted l. 90 will be about ten letters shorter than those of Cols. i-ii, which there is no reason to suppose and ll. 85-6 tend to disprove.

96-9. ποτί: so most MSS. and Eustath.; ποτί edd. with Vind. 117 and a Breslau MS. For τὸ κρεμόω, which was restored by W-M, cf. Eustath. *ad loc.* τὸ δὲ κρεμόω πλεονασμὸν ἔχει τοῦ ο τῆς παραληγοῦσης, εἴληπται δὲ ἀντὶ μέλλοντος τοῦ κρεμάσω.

1088. MEDICAL RECEIPTS.

23.2 × 41 cm.

Early first century.

The following series of medical receipts is written on the verso of 1086 in a cursive hand probably dating from the earlier part of the first century. Three columns are nearly entire, and there are traces of a fourth, but practically nothing of it remains. Col. i is preceded by a blank space considerably wider than the margins between the columns and therefore was presumably the commencement, the roll which contained the Homeric scholia having been subdivided before these prescriptions came to be inserted in it. They are a miscellaneous collection, including local applications for wounds and sores, leprosy, flow of blood, polypus, and to induce sneezing, and potions for quartan fever, liver-complaints, dropsy, insomnia, and convulsions(?). Papyri of this class are not infrequent; cf. e.g. 234, P. Tebt. 273, P. Rylands 29-29(b), *Berl. Klassikertexte*, iii. pp. 32-3. The writer, who was rather inaccurate, shows a noticeable fondness for η instead of ει before another vowel; he also has a curious datival form in l. 32.

Col. i.

Τὸ μήλινον κολλ(ύριον) πρὸς ῥέϋμα
καὶ ἐλκώματα καὶ πληγὰς
καὶ αἱμάλωπας.

- καδμήας (δραχμαὶ) δ, ψιμιθίου (δραχμαὶ) η,
 5 ἀμύλου (δραχμαὶ) δ, λίθου σχ(στοῦ) πεπλ(υμένου) (δραχμή) α,
 κρόκου (δραχμή) α, ὀπίου (τριώβολον), κόμμε(ως) (δραχμαὶ) δ,
 ὕδωρ.
 ἀρεστῇι πρὸς λεπτὰ ρεύματα
 καὶ ἐλκώματα·
 10 ἀμύλου (δραχμαὶ) η, στίμεως (δραχμαὶ) β,
 ὀπίου (τριώβολον), λεπίδος (τριώβολον),
 ψιμιθίου (δραχμαὶ) β, κόμμε(ως) (δραχμαὶ) β,
 ὕδωρ.
 λεπρική· {α}κανθαρίδ(ων) (δραχμή) α, ἄμι,
 15 εὐζώμου σπέρμα(τος), παραιθου,
 μελανθίου, σινάπε(ως), καρδάμου,
 πίσσης ὑγρᾶς. χρωὶ τοῖς
 τόποις.
 ἴσχαιμον· χαλκίτιδει λήα χρωὶ
 20 καὶ εὐθέως ἐπιστήσει.
 αἷμα ἀπὸ μυκτῆρων στῆσαι· μάνναν
 φύρασον χυλῶι πράσωι καὶ ἐνάλιψον
 τὸν χυλὸν ἐνδόθεν.

Col. ii.

- πταρνικόν· ἐλλεβόρου λευκοῦ
 25 προσφατώτερον τρίψας ἐμφύσα{s}
 εἰς τοὺς μυκτῆρας, ἢ στρουθήωι
 ὡσαύτως ἢ καστορήφ ὡσαύτως.
 πρὸς ὀζαίνας· ἀρσενικὸν τρίψον
 λῆον, ὕπτιον κατακλίνας τὸν ἄν-
 30 θρωπον θεράπευε, ἢ ἐλλεβόρωι
 μέλανι ὡσαύτως χρῆσον.
 πρὸς πυλύπους τοὺς ἐμ μυκτῆρεσ-
 σιν γεινομένους· ἀφροῦ νίτρου ὀπτοῦ (τριώβολον),
 κυμίνου (δραχμή), ἴρεως (δραχμή)· τρεῖψας ἐμφύσ(ησ)ον
 35 εἰς τοὺς μυκτῆρας, ἐὰν δὲ ξηρότεροι

- ὦσι συκῆϊον τὸν φλοιὸν ξηρὸν τρίψας
 λῆον ἐμφύσα.
 πρὸς τοὺς τεταρταίους· ὁποῦ σιλφίου (ὀβολός),
 ζμύρνη(ς) (ὀβολός). ἄλλο ψώμις(μα)· κωνή(ν) (δραχμαὶ) γ, ὑοσκνάμο(ν)
 (δραχμαὶ) γ,
 40 ὀπίου (δραχμαὶ) β, καστορήου (δραχμὴ) α, ἐλλεβόρου μέ(λανος) (δραχμὴ) α,
 λῆα ποιήσας καὶ χωρὶς ἕκαστον ἀναπλά-
 σας μεθ' ὕδατος κολλύρια πόει ἡλίκον
 Αἰγύπ(τιον) κύαμον, εἴτα{ν} ἐν τῇ σκιᾷ ξηρά-
 νας ταῦτα νήστηι δίδου πείν τρίψας ἐν γλυ-
 45 κέωι ἱμικοτυλίωι, προλούσας πρὸ τῆς λήμ-
 ψεω(ς) ὀρῶν β καὶ φακὸν πρὸς τοὺς πόδας
 προτιθεῖς, καὶ σκεπάζειν ἱματίοις.

Col. iii.

- πότημα πρὸς ἡπ[α]τικ[ο]ύς·
 ἀκόρου (δραχμὴ), πανάκους (ὀβολός), νάρδου (ὀβολός),
 50 δαύκου{s} (δραχμαὶ β). βρα[δέως]
 πινέτωι μετὰ γλυκέως ἢ μέλιτος.
 ἄλλο· πανάκους (δραχμαὶ) β, ἀκαρους (δραχμαὶ) β,
 δαύκου{s} (δραχμὴ), νάρδου (ὀβολός)· μετὰ
 γλυκέως καὶ μέλιτος καὶ
 55 στροβίλων κ(εκ)[ρ]αμένων δὸς πείν.
 ἄλλο ἐνεργὲς ἱκανῶς· κιννάμο(ν) [. . .,
 ζμύρνης (δραχμαὶ) ι, νάρδου (δραχμαὶ) ς, σε(σῆ)λε[ως]
 Αἰθιοπικοῦ (δραχμαὶ) ς· μετ' ὧ{ω} οὐ λεά[νας]
 χωρὶς ἕκα[σ]τον καὶ κενταυρεῖ[ον]
 60 χυλῶι ἀναπλάσα[s] ἡλίκον Αἰγύπ(τιον)
 κυάμου δι[ί]δου πείν ἐν μελικρ[ά]-
 τωι θερμῶι.
 πότημα ὑδρωπικῶν· ὀρεοσ{σ}ελίνα(ν) . . .,
 μυρσίνη(ς) (δραχμαὶ) η, καρύων πικρῶ(ν) (δραχμαὶ) δ,
 65 δαύκου σπέρμα(τος) (δραχμαὶ) ς.
 ὑπνωτικὸν πότημα· ὑοσκ[ιν]νάμου . . .

ἀννήσου (δραχμή) α, ὀπίου (τριώβολον)· μείξ[ας δός.
 Χρ(ηστὸς). κατασπασμικός· αβρυανου (δραχμή) α, λ[. . .
 λιαθεῶν . . . () εντ() (δραχμαὶ) δ. [

4. ψιμυθιῷ Pap. and so *passim*. 22. l. πράσον. 24. l. πταρμικόν. 31. l. χρῆσαι.
 32. l. πολύπους. 34. ε of τρειψας and ο of εμψυσον corr. from α. 39. ψωμισ(μα)
 added above the line. 43. ι of σκια corr. from ε? 44. l. γλυκέως. 45. l. ἡμικοτυλίωι.
 46. l. ὠρῶν. 52. l. ἀκόρον. 61. l. κύαμον.

1-67. 'The yellow salve for discharges, wounds, bruises, and weals; calamine 4 dr., white lead 8 dr., fine meal 4 dr., purified schist 1 dr., saffron 1 dr., opium 3 ob., gum 4 dr., water.

A good remedy for small discharges and wounds: fine meal 8 dr., antimony 2 dr., opium 3 ob., flake of copper 3 ob., white lead 2 dr., gum 2 dr., water.

For leprosy: cantharides 1 dr., ammi, rocket-seed, . . ., nigella, mustard, cress, raw pitch. Apply locally.

Styptic: use pounded rock-alum, and it will stop (the blood) at once.

To stop nose-bleeding: mix frankincense with onion-juice and apply the juice inside.

To cause sneezing: pound fresh some white hellebore and blow it into the nostrils, or use soap-wort or castor in the same way.

For sores in the nose: rub yellow orpiment smooth, then lay the man on his back and treat him, or use black hellebore in the same way.

For polypus growing in the nostrils: baked soda 3 ob., cummin 1 dr., orris-root 1 dr.; rub them and blow into the nostrils. If the sore is rather dry, rub smooth some dry bark of fig and blow in.

For quartan fever: juice of silphium 1 ob., myrrh 1 ob. Another dose: hemlock 3 dr., henbane 3 dr., opium 2 dr., castor 1 dr., black hellebore 1 dr.; pound and work them up separately with water and make pastilles of the size of an Egyptian bean, then dry in the shade and give them to the patient to drink fasting, rubbing them in half a cotyle of raisin wine, having previously given him a bath two hours before taking; apply a warm bottle to the feet, and cover him up with blankets.

Draught for liver-patients: sweet flag 1 dr., opopanax 1 ob., spikenard 1 ob., parsnip 2 dr.; to be drunk slowly with raisin wine or honey.

Another receipt: opopanax 2 dr., sweet flag 2 dr., parsnip 1 dr., spikenard 1 ob.; give to drink with raisin wine and honey and pine-cones mixed.

Another, tolerably strong: cinnamon . . ., myrrh 10 dr., spikenard 6 dr., Aethiopian seseli 6 dr.; rub smooth separately with egg and work up with juice of centaury, and give a dose of the size of an Egyptian bean in warm honey and water.

Draught for dropsy-patients: mountain-parsley . . ., myrtle 8 dr., bitter almonds 4 dr., seed of parsnip 6 dr.

Soporific: henbane . . ., anise 1 dr., opium 4 ob.; mix and administer.'

1. μῆλιναι ἔμπλαστοι are dealt with in Galen, xiii. pp. 503 sqq., where a number of pre-descriptions are given. He says καλεῖν δ' ἔθος ἐστὶ τοῖς ἰατροῖς ἀπλῶς μὲν χλωράς καὶ μῆλινας καὶ κίρρας, ὅσαι κολλῶσι τε τὰ μὴ πάνυ μεγάλα τραύματα καὶ ἔλκη συνουλοῦσιν. At the end of the line perhaps ρεύμα(τα) should be read.

5. For λίθος σχιστός cf. Galen, xii. p. 196. 7, Diosc. v. 144. It is said by the latter to

come from Western Iberia, and πληροὶ δὲ καὶ κοιλώματα . . . καὶ πρὸς ῥήξεις . . . λίαν ἐνεργεῖ. πλύνεσθαι is used of λίθοι e.g. in Galen, xiii. p. 407.

8. ἀρεστή{ι} is very doubtful, but I can find no other reading that yields any sense. The letters are more like ἀρσνη or ἀρετη. τ is comparable to the supposed τ of το() in l. 69; η has a taller first stroke than usual, like that of a φ or ψ, but neither of those letters seems admissible. ἀρσενι is unsuitable, nor would such a distinction be likely.

14. For καθαρίδ(ων) cf. Galen, xii. p. 363 ἐμίξαμεν δὲ (sc. τὰς καθ.) καὶ ταῖς πρὸς ψώρας καὶ λέπρας ἀρμοζούσαις δυνάμεσι, and Diosc. Εὐπορ. i. 128. The initial α was probably added owing to some confusion with ἀκανθα.

15. παραιθου is fairly clear, but is not a known word. Was πυρέθρου meant? Dioscorides says that it πρὸς ἐψυγμένα δὲ ἢ παρειμένα μέρη τοῦ σώματος ἄκρως ἀρμόζει (iii. 79).

16. For μελανθίου here cf. e.g. Galen, xii. p. 70 οὐδ' ὅτι λέπρας . . . ἐκβάλλει θανμαστὸν ἐστι, for σνάπει(ως), Diosc. ii. 183 σὺν ὄξει δὲ πρὸς λέπρας, and for καρδάμου ib. 184 ἀποσμήχει λέπρας.

19. χυλκίτιδει: cf. e.g. Galen, xii. p. 241 μεμιγμένας ἔχει τήν τε στυπτικὴν καὶ δριμύειαν δύναμιν. It is a common remedy of modern barbers.

21-3. Cf. Diosc. ii. p. 178 αἶμα ὁ χυλὸς αὐτοῦ (sc. τοῦ πράσου) ἴσσησι σὺν ὄξει, καὶ μάλιστα τὸ ἐκ μυκτήρων φερόμενον, μάνης ἢ λιβανωτοῦ μυγέντος. A number of other receipts are given in Galen, xiv. pp. 337-9, 416-18.

24. Cf. Diosc. iv. 148 παρμῶσι τε ἐρεθίζει (sc. ἐλλέβ. λευκ.), and Εὐπορ. i. 3.

27. Diosc. ii. 192 says of στρουθίου, κινεῖ δὲ καὶ παρμῶσι, and of καστόριον, ἔστι δὲ καὶ παρμικός.

28-37. Remedies for ὄζαναι and πόλνποι are specified e.g. by Diosc. Εὐπορ. i. 159, 160, and Galen, xiv. 336-7, 416-17. ἀρσενικόν is prescribed by the latter, p. 337; white hellebore and ἀφρόνιτρον, pp. 416, 417. At the end of l. 28 a horizontal stroke might be interpreted as the sign for 1 obol, but the amount seems immaterial here, and a rather smaller dash at the end of the next line clearly has no such meaning.

32. μυκτήρηρσιν: the use of the Aeolic dative is remarkable; cf. C. P. R. 242. 10 χοινίκεσιν.

36. συκηιον might be for συκ(ε)ίου, but that word is only used in the sense of a decoction of figs. Possibly σικίου is meant.

38 sqq. In a prescription of Harpalus for quartan fever in Galen, xiv. p. 167, σμύρνα and καστόριον are included; other remedies are given ib. pp. 524, 561, Diosc. Εὐπορ. ii. 21.

39. ψώμισ(μα), which has been inserted here, is used by Galen, xii. p. 1004, in connexion with the feeding of infants.

43. The Egyptian bean was a common measure of magnitude; cf. e.g. Galen, xiv. p. 462 χαλκοῦ κεκαυμένου ὅσον κυάμου Αἰγ. Its equivalent weight is given ib. xix. p. 780 as 1½ ob.

44. νήστη: cf. Moeris, p. 270 νήστις Ἀττικοί, νήστης Ἑλληνες and e.g. Apollon. *Hist. Mirab.* 51 ὅτε νήστης ὑπῆρχεν, *Berl. Klassikertexte*, iii. p. 31. 2. 1, where read νήστης χρῶ. The termination of γλυκέωι (for -ως) was probably affected by that of ἡμικοτυλίωι; cf. l. 22. -έως for -έος is frequently found in later Greek; cf. Lobeck, *Phrynichus*, p. 247.

46. φακόν: cf. e.g. Hippocr. *Περὶ γυν. φύσ.* ii. p. 571 Kühn, αὐτοῖς τοῖς ῥάκεσι θερμαίνων, καὶ τοῖς φακοῖς τοῖς ὀσπρακίνοις τὸ ὕδωρ ἐγχείων ζεστόν. They were so called on account of their shape.

48. If ἡπ[α]τικ[ο]ύς is right, the letters τικ, the remains of which are scanty, were rather widely spaced. πρὸς ἡπατικούς occurs as a heading in Galen, xiv. p. 454, and it appears to suit the character of the prescriptions of ll. 49-62. Cf. ib. pp. 374-5, xiii. pp. 198 sqq., Diosc. Εὐπορ. ii. 58-9.

55. κραμενων seems to have been written for κεκραμένων: there would barely be room for

κ[αί] even if *αμενων* were a word. For *στροβίλων* cf. Diosc. i. 88 *στρόβιλοι δὲ . . . μετὰ γλυκίος ἢ σικύου σπέρματος πινόμενοι . . . ἀμβλυνητικοὶ τῶν περὶ κύστιν καὶ νεφροῦς δριμυτήτων*.

57-8. The letter before the lacuna may be ι, but since *σέλινον λιθιοπικόν* is apparently not a known variety, it seems likely that there was another lipography here and that *σέσελι λιθιοπικόν* (Diosc. iii. 54) was meant. At the end of the line *λευ[κοῦ]* is not impossible, but the remains of the last letter before the lacuna suit α rather better than υ.

63. Various *πότμα πρὸς ὕδρωπικούς* are given in Galen, xiii. p. 205, xiv. 462, xv. 912, Diosc. *Εὐπορ.* ii. 63-5; *ἀφέψημα ρίζων σελίνων* and *μυρσίνης φύλλα* are mentioned by the latter.

68. *κατασπασμικός* does not occur, but this word seems more intelligible than *κατασπαστικός*, and the letter before ι suggests μ rather than τ. *αβρυανον* is perhaps meant for *ἀβροτόνου*, which according to Diosc. iii. 26 *βοηθεῖ σπάσμασιν, inter alia*. For the marginal note of approbation, written as usual in the form of a monogram, cf. 1087. 43; it was repeated in the margin of the lost fourth column.

69. The letters after *ων* might be read τ[ι]κου. το() is possibly *υδ()*, i. e. *ἐν ὕδατι*.

1089. AN ALEXANDRIAN CHRONICLE.

25 × 14.1 cm.

Third century.

The recto of this papyrus contains a fragment, too much mutilated to be worth reproduction, of a second-century land-survey. On the verso are remains of three columns, written in upright uncials, which may be assigned with probability to the third century. The hand is sufficiently well formed, though marked by no great regularity; towards the ends of the lines there is a rather strong tendency to compression and reduction in the size of the letters. No stops occur nor other lection signs beyond the diaeresis. In one or two places marks of doubtful significance are inserted in the margin (ll. 26, 32).

Of Cols. i and iii only a few disconnected letters have survived, but the intermediate column, though also much damaged, is in its upper portion in fair preservation. It belongs to a narrative of certain events in which the principal actors are, on the one hand Flaccus, on the other Isidorus and Dionysius. The identity of the first two of these is immediately evident. Flaccus is no doubt the praefect L. Avillius Flaccus, the subject of Philo's diatribe; and Isidorus must be the well-known Alexandrian gymnasiarch, one of the instigators of Flaccus in his oppression of the Jews, subsequently his accuser, and eventually, as the papyri have proved, himself a victim. Dionysius also may now be recognized in a hitherto obscure passage of the *Adversus Flaccum*. Philo describes the abettors and tools of Flaccus as *Διονύσιοι, δημοκόποι, Λάμπωνες, γραμματοκύφωνες, Ἰσιδωροί, στασιάρχαι, φιλοπράγμονες, κακῶν εὔρεται, ταραξιπόλιδες*

(Mangey, ii. p. 520). Mangey here proposed to read Διονυσιοκόλακες, with an allusion to the Sicilian tyrant, on the very insufficient ground that, while Lampon and Isidorus were familiar names, the history of the period had no record of an Alexandrian Dionysius. This criticism, which the structure of Philo's sentence is itself enough to condemn, is finally disposed of by the appearance of a Dionysius in the company of Isidorus and Flaccus. He, too, was obviously a prominent figure in local politics, and may be presumed to have been associated with Lampon and Isidorus in the anti-Semitic movement.

Unfortunately the situation disclosed by the papyrus is not very clear, and our knowledge, which for the most part depends upon Philo, is too limited to throw much light upon it. According to Philo's account Isidorus, after having been in close relations with Flaccus, became estranged on finding himself less influential than he had imagined. He therefore endeavoured to stir up odium against the praefect, and by means of bribery brought about a demonstration against him at the Gymnasium. Some of the demonstrators were arrested and confessed that they were agents of Isidorus, who thereupon found safety in flight (*Adv. Flaccum*, pp. 537-8). No doubt he disappeared from the scene until the fall of Flaccus, which was not long delayed, enabled him to return. The episode described in the papyrus therefore belongs to the period prior to the exposure of Isidorus. Flaccus is represented as going to the Serapeum, i. e. the famous Alexandrian temple, having previously given certain secret instructions. Isidorus accompanied by Dionysius and a woman named Aphrodisia, who is not otherwise known, then enter and are accosted by a certain γεραιός, who prostrates himself before Isidorus and begs him not to insist on making his way into the presence of Flaccus (μὴ βιάζου πρὸς τὸ[ν] Φλ[ά]κκον, ll. 27-38). Dionysius declines to be deterred (ll. 38-42). Flaccus, who seems meanwhile to have been in concealment, thereupon approaches and engages with Isidorus in a conversation which the mutilated condition of the papyrus renders obscure (ll. 42 sqq.), but towards the end (ll. 56-9) relates to the payment of a sum of five talents. It would appear from the narrative that Dionysius was supposed to be in danger (cf. ll. 48-9), and that Flaccus was setting a trap for him or Isidorus or both of them. But who then is the γεραιός and what is the meaning of his intervention? His own reference in l. 36 to the γέροντες strongly suggests that the term γεραιός here, as occasionally elsewhere (e.g. Dittenberger, *Or. Gr. Inscr.* 751. 1), has the technical meaning of 'elder'; and the body of elders to which this γεραιός belonged was presumably the council which at this period presided over the Jews of Alexandria, and of which Flaccus, as Philo relates, had thirty-eight members publicly scourged (*Adv. Flaccum*, pp. 527-8). If the γεραιός was a Jewish elder, the emphasis laid by him on his presence

in the temple of Serapis (ll. 33-4) is readily understood: that was not the place where he would be expected to be found. But the part which he here plays becomes very surprising. He does not seem to be acting as the tool of Flaccus, but to be animated by concern and regard for Dionysius. Is it possible that a common opposition to the praefect brought about a temporary reconciliation between the party of Isidorus and the Jews? In subsequently becoming the accuser of Flaccus, Isidorus may in a sense be regarded as fighting the battle of his former enemies. But the truce, if truce there was, did not last, for it was as an anti-Semite that Isidorus was himself sentenced by Claudius.

There is indeed small chance of success, without further and less ambiguous data, in following the tortuous paths of Alexandrian intrigue during this stormy time. But the interest with which the policy and fate of Isidorus and his fellows were evidently regarded by their compatriots, encourages the hope of fresh accessions to the evidence. An account of his trial together with Lampon is preserved in the well-known papyrus fragments at Berlin and Cairo of which a revised text has recently been published by Wilcken in *Abhandl. d. Phil.-Hist. Kl. d. K. Sächs. Gesellsch. d. Wissensch.* xxvii. No. 23. That their memory was kept green is clear from the allusion made by another Alexandrian, Appianus, when he was himself in a similar position, as reported by 33. The present text deals with an earlier stage in Isidorus' career, and is not necessarily connected with the documents concerning his trial and sentence or that of other Alexandrian citizens. The relation between those various documents is itself still a matter of uncertainty. Deissmann suggested that they belonged to a history of Alexandrian anti-Semitism (*Theol. Literaturz.* 1898, 602-6), Reinach to a chronicle of the vicissitudes of Alexandrian gymnasiarchs (*Rev. des Études juives*, xxxvii. p. 224), while others do not regard them as parts of any single whole. So much, however, seems agreed, that these 'heathen acts of Martyrs' (Bauer, *Archiv*, i. pp. 29-47) were written from the Alexandrian-Greek point of view, and it is highly probable that their real motive was hostility to the Roman Government rather than to the Jews. The Alexandrians were anti-Semitic because the Jews were pro-Roman (cf. Wilcken, *l. c.*, pp. 786-7 and 825, where further references are given). It is natural to refer 1089 to the same class of what may be roughly described as 'nationalist' literature. Perhaps this is even some of the setting in which an account of the 'martyrdom', as recounted in the Berlin and Cairo papyri, was embedded. That, however, is quite problematical, and a negative answer would leave unprejudiced the view that this new Isidorus text represents ideas and interests similar to those of its predecessors, and that it originated and was current in similar circles.

| Col. i. | Col. ii. | Col. iii. |
|---------|-------------------------------------------------------|-------------|
| να | 25 οὖν ὁ Φλάκκος εἰς τὸ Σαραπείον κε- | [|
| ερασ | λεύσας ἐν κρυπ[τῷ ἐτοιμ]άζεσθαι τὸ χρήμα. | 65 α[|
| μαι | ἀνέρχεται δὲ κ[αὶ] ὁ Ἰσίδωρος σὺν τῇ Ἀ- | τ[|
| α | φροδισίᾳ κα[ὶ] τῷ Διονυσίῳ, ἐντὸς δὲ | [|
| 5 ν | τοῦ νεῶ ε[ἰ]σελθόντες {δε} ὁ Ἰσίδωρος | [|
| κει | 30 καὶ ὁ Διονύσιος προσεκύνησαν. καὶ | [.]ε |
| υν | τότε ἔριπψεν ἑαυτὸν [ὁ γ]εραῖός, γονυ- | 70 κερτ[|
| μο | κλινῆς δ' ἐχ[ό]μεν[ο]ς [τ]οῦ Δ[ι]ονυσίου | . δια[|
| βου | λέγων, ἰδοῦ, δ[έ]σπ[ο]τ[α] Διονύσιε, ἀν- | [.]ησω[|
| 10] . | τικρὺ τοῦ Σ[α]ράπ[ι]ος ὁ γεραῖός· μὴ βι- | [.]ερπ[|
| ε | 35 ἀζου πρὸς τὸν Φλ[ά]κκον, ἀλλὰ σὺν | [.]εισν[|
| αν | τοῖς γέρουσιν [.]θ[.]αν. τί σοῦ πορευ- | 75 [.]τ . [|
| ηρ | θέντος ἡ . . ε . απρ . . φ . μεν; μετα- | . . . |
| ατοι | νόησον, τέκνον Δ[ι]ονύσιε. ὁ δὲ ἀντεί- | |
| 15 ου | πεν, εὐθετῆς [.] . . . δ[έ] δευτέρ[ο]ν μὴ | |
| ω α | 40 βούλει ἀρνήσασθαι τὸν Φλάκκον; εἰ | |
| δως | δεῖ τῇ νέᾳ σ[ε]λήνῃ σ[ὺ]ν αὐτῷ εἶναι, | |
| οι μὲν | εἰμ[ι] ἐλ[ε]υθ[ε]ρίως. ἐπῆλθεν ὁ Φλάκ- | |
| α | κος κα[ὶ] ἡ δ[ι]ὸν τὸν Ἰσίδωρον εἶπεν, | |
| 20]ε | τὸ μὲν . . ν[.] . . μ[.] . . ἐστίν τις | |
| ρις | 45 λοιπὸν ἡμῶν ε[σ]ε . ευειν | |
| ν | ὁ μὴ ε[σ] ε[σ] . . . ν ὁ προκα- | |
| ν | θήμενος λ[.] . ω οὖν σὲ τ[ὸ]ν | |
| ιω | [.]ν . ον Σαρ[α]π ν κακὸν ποι- | |
| . . . | [εἶν] τῷ Διονυσίῳ. ὁμνύ- | |
| | 50 [ω σ]οι τ α . αι ἐμὲ τῷ σῷ. | |
| | [ὁ] δὲ Διονύσιος εἶπεν(?), μηδέποτε | |
| | [.]ενπο[.] ε[σ] . εν αὐτὸν εἰς | |
| | [.] . [.] [.] . [.] ἐμαυτὸν δε | |
| | [.] τ[ὸ]ν Ἰσίδωρον οὐδὲ | |
| | 55 [Φλάκ]κος [.]λο[.] [.] . . . τὴν τῆς τῆ- | |

[. . . ἀ]λήθειαν δω[σ] . . . [. . .] ὑπὲρ τοῦ ε-
 [. . .]ος τάλαντα πέντε[ε . . .] . ἐν χρυσῷ
 [. . . ἀ]ριθμῆσαι τα[ῦ]τα [π]ροθέμενοι κα-
 [τὰ μέ]σον τοῦ ἱεροῦ . [. . .] . σοι ὁ Ἰσιδωρος
 60 [. . .]ηθη παρακ[. . .] . . τὸν τόκοι
 [. . .] ἀλλὰ ο . . . [. . .] κατερχε[. . .]
 [18 letters] . τὸν Ἰσιδ[ω-]
 [ρον 18 „]ν[. . .]
 [. . .] . [. . .]κ[. . .]

Unplaced fragments.

| Fr. 1. | Fr. 2. | Fr. 3. |
|-----------|--------|--------|
| . . . | . . . | . . . |
|] . [|] . [|]τ . [|
|] . [|]πν[|]α[|
|] . : [|]νη[| . . . |
|] . σ . [|]οντ[| |
| 5]ν[| . . . | |
|]ε[| | |
|]ο . [| | |
|] . [| | |
| . . . | | |

26. το added above the line. 27. ἰσιδωρος Pap.: so in ll. 29 and 62. 33. ἰδου
 Pap. 34. η of μη corr. 56. ὑπερ Pap. 59. ἱερου Pap.

18-19. These two lines are closer together than they should be.

26. The supplement suggested is a little long for the lacuna. There is an oblique stroke in the left margin against this line.

27. A mark resembling a circumflex accent over the initial α of Ἀφροdisία seems meaningless.

32. ἐχ[ό]μεν[ο]ς is unsatisfactory, since a finite verb is wanted, and the remains of the letter after δε suggest μ or ν rather than χ. Two short strokes are prefixed to this line; cf. note on l. 26.

33. δ[ε]σπ[ο]ς is a very doubtful reading; π and α are quite uncertain, and [ο] barely fills the space.

34. Σα[ρά]πις[ς], which was suggested by Wilcken, sufficiently accords with the ambiguous traces.

35. σίν is very insecure, but appears on the whole more suitable than ούν or οὔς.

36-7. With the reading adopted, the sense would seem to be 'What do we gain by your going?', but I cannot identify the principal verb. The termination may be -ομεν or -αμεν, hardly -ωμεν, and before this there is probably a φ (not ψ). εἰ may be read in place of η after θεντος, but εἰ μὴ ἔλαττον is not satisfactory. In l. 36 τῇ could well be η, and the preceding ν may be μ. If τῇ is right, [ἐλ]θ[οις] ἄν might serve.

38. τέκ[νον]: cf. 33. 11.

39. εὐθετ(ε)ῖς: or possibly εὐ θεοῖς or θεοὶ σ . . ., hardly εὐ θέλ(ε)ῖς.

42. ἐ]πῆλθεν: ἀ]πῆλθεν seems less appropriate, since the presence of Dionysius (l. 51) indicates that the encounter of Flaccus and Isidorus took place on the same spot, not at some later time.

43. [ἰδ]ώ[ν] is suggested by the context and the space, but the traces are barely recognizable.

45. Between ε and ευειν are two upright strokes which would suit π or μ; or the doubtful ε may be read by the help of one of these strokes as θ, θεινειν. εἰ, ετ, or η are possible in place of the preceding εσ.

47. Apparently not κε]λ[ε]ύω.

48. [δο]ῦλον is not satisfactory; if there were two letters between the supposed ν and ν, they must have been narrow ones. The ν may be χ. The size of the lacunae at the beginnings of the lines from this point onwards is doubtful. There is a tendency in this column for the commencements of the lines to advance not, as often happens, to the left, but to the right; and if the slant shown by ll. 34-48 was continued uninterruptedly, ἀλλά would be the first word of l. 61. But it is not easy to restore ll. 55-60 on that hypothesis, and I have therefore assumed that the progress to the right was arrested. If [Φλάκ]κος in l. 55 is correct, the tendency must even have been slightly reversed.

51. εἶπεν is of about the right length, but it is not at all clear that Dionysius here intervenes, and Flaccus may still be the speaker.

55. There is perhaps nothing lost before λο[ς].

Frs. 1-3. Fr. 1. 6-7 and 2. 2-3 might perhaps be combined so as to read]ευ[and]ονη[, but the appearance of the other side of the papyrus is rather against this. It is hardly certain that Fr. 3 belongs to 1089.

- [δωρ]οφαγοὶ σκολιεῶν δε δ[ικεων] ἐπὶ π[αγγυ] λαθεσθε
 265 [οἱ γ α]ντωὶ κακα τευχ[ε]ι α[ν]ηρ α[λλω] κακα τευ[χων]
 [η δε] κακη βουλη τω[ι β]ο[υλ]ευσαντι κακι[στη]
 [παν]τα ἴδων Διὸς ὀφ[θα]λ[μ]ος καὶ παντα ν[οη]σας
 ταδ.
 [καὶ] νυ κε αὶ κ εθελη [ἐπι]δ[ε]ρκεται· οὐδε ε λ[η]θει
 [οἴην] ^η δε καὶ τήνδε δ[ικη]ν πολὺν ἐντος ἐ[εργει]
 270 [νυν] δ^ε ἐγὼ μ[η]τ αὐτ[ος] ἐν[] ἀνθρώποισι δικα[ί]ος
 [εἴη]ν μ[η]τ ἐμ[ο]ς υἱ[ος] ἐπει κακ[ον] ἀρα δικα[ί]ον
 [ἐμ]μεναι εἰ μ[ε]ῖζω γ[ε] δικη[ν] ἀδικώτερος ἐξ[ε]ἶ
 [ἀλλὰ] τα γ οὐ [π]ω ἐ[ο]λπα τελειν Δι[α] μ[η]τιεν[τὰ]
 [ω Περσῇ] συ δε τ[αὐτα] μετὰ φρεσ[ι] βαλλεο σ[η]ῖσι
 275 [καὶ] νυ δικ[η]ς ἐπ[α]κουε βιη[ς] δ ἐπ[ι]ληθε[ρ]ο π[α]μπαν
 [τοῦ]δε γάρ α[ν]θρ[ω]ποισι νο[μ]ον [διε]ταξε Κ[ρο]νιων
 [ιχ]θυσι μ[εν] καὶ [θη]ρσι καὶ οἰ[ωνο]ῖς πετενη[ο]ις
 [ἐσθ]ειν ἀλλ[η]λου[ς] ἐπει οὐ δικ[η]ν ἐ[σ]τι μετ αὐ[το]ις
 [ἀνθρ]ωποῖσι δ [ἐδ]ωκε δικη[ν] ηἱ [π]ολλὸν ἀρ[ιστ]η
 280 [γιν]εται εἰ γάρ τις κ εθελη τα[] δικαί [αγ]ορευσ[αι]
 [γιν]ωσκῶν τω[ι] μ[ε]ν τ ο[λ]βο[ν] διδοὶ εὐρ[υ]οπα Ζεὺς
 [ος] δε κε μαρτυρη[σ]ί· ἐκ[ω]ν ἐπ[ι]ορ[κ]ον ὁμοσ[σ]ας
 [ψευ]σεται ἐν δε δικη[ν] βλαψ[ας] νηκ[ε]στ[ον] ἀσθ[η]νι
 [του] δε τ αμ[α]νροτερη γέ[νε]η κατοπ[ι]σθε λελειπ[τα]
 285 [ἀνδρ]ος δ εὐορκου γέ[νε]η κατοπ[ι]σθεν ἀμεινων
 [σοι] δ ἐγὼ εσθλα νοεω[ν] ἐρεω μεγ[α] νηπιε Περσῇ
 [τὴν] μ[εν] τοι κακοτητα κα[ι] εἰλαδον [ἐστιν] ἐλεσθαι
 [ρη]ιδίως λειη μ[εν] ὁδος[] μαλα δ [εγγυ]θι ναιει
 [τῆς] δ ἀρετῆς ἰδρωτα θε[ο]ῖ προ[πα]ροιθεν ἐθηκαν

257. θεων: θεοῖς MSS. Genitives of this kind are familiar in such phrases as διὰ θεάων, ἀριδείκετος ἀνδρῶν, &c.

260. ἀδ[ι]κ[ο]ν (GILMQ and v. l. in others, Proclus 184. 8 g) seems better adapted to the space than ἀδ[ι]κ[ω]ν (CFHDKENOP).

262. δικας, as originally written, is the reading of the MSS. Neither δίκης nor δίκη commends itself as an alternative.

263. β[α]σιλ[η]ς: so Schaefer; βασιλεῖς IK, βασιλῆς, CDE, &c., Rzach.

It is unfortunate that the papyrus breaks off at εἰθύνετε and leaves unsolved the crux

of the final word of this verse. The MSS. are divided between *δίκας*, which is corrupt, and *μύθους*, which is not convincing. Rzach prints [†]*δίκας*.

264. *σκολιέω[ν δε δ]ικέων*: *σκολιῶν δε δ* *δικῶν* MSS. *δικέων* had been desiderated by Kirchhoff and is adopted by Rzach. There is a light mark through the *ε* of *δ]ικέων*, perhaps inserted by some one who wished to cancel that letter; but the *ε* of *σκολιέω[ν* is certainly untouched.

265. A mark through the tail of the *φ* in the line above may possibly be meant for a circumflex accent on *α]υτωι*, but an accent would more naturally have been written to the right of the *φ*.

268. *ταδ*, which has been interlineated by the corrector, is the traditional reading; *κε* is corrupt.

εθελι: so Heinrich; there does not seem to be room for the *εθελη[σ* of the MSS.

269. *πολιν*: l. *πολις*. *ν* of *δ[ικη]ν* is damaged but is suited by the remains.

270. *δε*: so FGH; *δη* CDE, &c., Rzach, *δ' ἄρ'* Bentley, *δέ τ'* Gerhard.

271. *αρα*: l. *ανδρα* with the MSS.

273. A slightly inclined stroke above the *τ* of *μητιοεν[τα* seems meaningless.

278. It is clear that the papyrus agreed with the MSS. in reading *εσθειν*, not *εσθεμεν*. (Rzach with Clement), which is too long for the space.

ε[σ]τι μετ: so the Rainer papyrus, Plutarch, Aelian, Sextus Emp., Orion, also Clement and Porphyry with the genitive *αὐτῶν*; *ἐστίν ἐν* the mediaeval MSS., Rzach.

280. *[αγ]ορευσ[αι]*: *[αγ]ορευε[ιν]*, which is the reading of most MSS., besides Pseudophoc., Orion, and Tzetzes, is equally possible.

284-5. *κατοπ[ισθε . . . κατοπ[ισθεν*: *μετοπισθε . . . μετοπισθεν* MSS.

289. Faint indications remain of two more verses, below which the column may have been continued for five lines further.

1091. BACCHYLIDES, *Dithyrambs*.

Fr. I 19.4 × 9.3 cm.

Second century.

Remains of one column containing part of Bacchylides' Ode xvi (xvii). To the top of the column is affixed a vellum *σάλλυβος* or label bearing the title *Βακχυνλίδου Διθύραμβοι*. This roll was therefore limited to the *Dithyrambs* and did not include the Epinician or other poems, a fact which supports the view of Blass (*Bacchyl.* pp. v-vi) that the British Museum fragments were derived from two rolls, rather than, as Kenyon supposed, from one. The corresponding column of the British Museum papyrus (II) has some small lacunae, and the present second copy is not only an independent witness to the existing text but in a few passages usefully supplements it. Lines 50 and 53 are now completed, the former in accordance with a conjecture of Jurenka, the latter not quite corresponding with any editorial restoration. An emendation of Blass in l. 62 and his transposition of that verse are confirmed, while on the other hand one or two further slight alterations adopted by him do not receive support

(ll. 51, 58, 66, 69, 75, 116). In general the agreement between Π and 1091 is close, extending to the arrangement of the verses, in regard to which only one small discrepancy occurs (l. 51); and there is but a single difference of reading that amounts to a serious variant (l. 70 πανταρκέα for πανδερκέα). Π is the more careful and accurate, the writer of 1091 being rather liable to small graphical errors, though some of these have been subsequently eliminated. His semi-cursive script is also in strong contrast to the formal uncials of Π; it is round, upright, and clear, but makes no pretence to calligraphy. It may be dated to about the middle of the second century. Punctuation, accents, and other aids have been freely inserted by a second hand, which has also made some corrections in the text. A few of the signs, however, seem to be original,—the diaeresis in l. 71, the mark of elision in the same line and perhaps that in l. 64, and the short curved stroke placed above the letters instead of, as usual, below them (cf. e.g. 1082. ii. 18) to connect the component parts of the compound word ποταινίαν in l. 51. The accentuation is similar to that of 1082. Examples of σίλλυβοι intended both for literary and non-literary rolls have been previously found (e.g. 301, 381, 957), but the present, so far as I am aware, is the first which has survived in its primitive position. It measures 2.1 × 10.1 cm. and is stuck on to the verso so that the edge of the papyrus coincides with the initial letters of the title, which is written on the outer side. When the MS. was rolled up, these initial letters must have been concealed, but enough would remain uncovered for easy identification. This label seems to have been attached at a period rather later than that to which the manuscript itself belongs, the sloping uncials of the title suggesting the third century. It is, moreover, a palimpsest, and the original hand, again a sloping uncial, which is visible on the side inscribed with the title, is unlikely to be earlier than the latter part of the second century, if indeed so early. Portions of three lines are legible, apparently hexameters, but I have failed to identify them.

Fr. 1.

[τ]όσ' εἶπεν [α]ρ[ε][τ]α[ι]χμος [η]ρως
 [τ]άφον δε ναυβαται
 [φ]ῶτος ὑπεραφανον
 50 [θ]αρσ[ο]ς· ἁλίου τε γαμβρω χόλωσεν ητορ [
 [υ]φαιné τε ποταινίαν μήτιν·
 [ει]πεν τε· μεγαλοσθενες
 [Ζ]ευ πατερ ακουσον· εἰπέρ με νυμ[φα

- [Φ]όινισσα λευκωλενος σοὶ τεκεν. [
 55 [ν]ῦν προπεμπ' [[ουσ]] απ ουρανου θο[αν
 [π]υριῆθειραν αστραπαν
 [σα]μ' ἀρίγνωτον· εἰ
 [δ]ε και σε Τροιζηνιά σεισίχθονι
 [φ]ύτευσεν Αἴθρα Ποσειδᾶνι
 60 [τ]όνδε χρῦσεον
 [χ]ειρος αἰλαον
 62 εν[ε]γκε κοσμον εκ βαθειας ἄλος· [
 64 [έ]ις[ε]α[ι] δ αἰκ' ἐμᾶς κλύηι
 65 [Κ]ρονιος ευχᾶς
 [ανα]ξ[ι]βρέντας ο πα[ντων μεδεων
 [κλυε δ] αμειπτον ευχ[αν μεγασθηνε]ς
 [Ζευσ υ]πέροχόν τε [[ν]]ιν[ω φυτευσε
 [τιμαν] φιλω θελων
 70 [παιδι] πᾶνταρκέα θέμ[εν
 [αστρ]αψέ τ' ο δε θῦμαρμ[ενον
 [ιδ]ων τερας χειρα[[ς]] πέτ[ασσε
 [κλυ]ταν ες αιθερα μεν[επτολεμος ηρω]ς
 [ειρε]ν τε· Θησεν· τάδε [
 75 [με]ν βλεπει σαφη Διο[ς
 [δωρ]α συν δ ὀρνυσ' [[ο]] ες [βα
 [ρυβρο]μον [πελ]αγ[ος Κρονιδας
 [δε τοι] πατη[ρ αναξ τελει

Fr. 2.

- 91 [νιν βο]ρ[εας εξοπιθε πνεουσ αητα
 [τρ]εσσαν [δ Αθαναιων

Label attached to top of column

Βακχϋλιδου
 διθυραμβοι
 ~ ~ ~

Remains of a previous text

]αντη . . . ε δ' αιη
]δ' Ελενη φαος αιτη
]αβρ . .

49. [φ]ωτος: so rightly B(lass), [ἀνδ]ρ[ός] K(enyon). As B. observed, there was not room for *ανδ* in front of the supposed *ρ* (which was in fact a *τ*).

50. χολω[Π (P. Brit. Mus.), χολώ[σατ' ἦτορ K., Jebb, χολώ[θη κέαρ B. who in the corresponding verse of the second epode (l. 116) altered *ρόδοις ἐρεμνόν* into *ρόδοις εἰρμένον*. K.'s reading proves to have been nearer the truth, and the tradition of the MS. at l. 116 is upheld. There is no analogy for the intransitive use of *χολοῦν*, and the subject must be *ἀρέταιχμος ἦρως*, which is readily understood from l. 47.

51. [υ]φαυε: so Π; ὕφανε needlessly B. In Π *μῆτιν* stands in l. 52.

53. με νυμ[φα confirms Jurenka's conjecture. μ[ε κουρ]α B., [μ' ἀλαθέως] K. with Palmer; B. was correct in reading the vestige of the final letter of the verse as *a*.

54. τεκεν: τεκ[Π. Since the corresponding syllable in the second epode is short, the ν *ἐφέλκυστικόν* is better omitted. The supposed low stop after *τεκεν* is just above the dot referred to in the next note, and may be due to accident.

55. The correction is by the second hand. A misplaced mark of elision after the μ of *προπεμπ* is rather fainter than that after the π and has perhaps been partially erased. There is an unexplained dot above the line where the *a* of *θαν* would have stood; it does not suit an accent, and is probably accidental.

58. Τροϊζηνια is the spelling of Π; B. writes *Τροζηνία*.

62. κόσμον βαθείας Π, which between this verse and *χειρὸς ἀγλαόν* reads *δικὼν θράσει σῶμα πατρὸς [έ] δόμου*. B. inserted *ἐκ* before *βαθείας* and put *δικὼν θράσει κτλ.* after l. 62, thereby obtaining a closer metrical correspondence and improving the construction. These alterations, which were accepted by Jebb, are now confirmed. Line 63 has been accidentally left out, but by reading the *ἐκ* restored by B. 1091 shows that l. 62 corresponds to l. 128, not to l. 129. The probability of Jebb's suggestion, that the dislocation was caused by an omission of l. 63, which was subsequently supplied in a wrong position, is also demonstrated.

66. [ανα]ξ[ι]βρεντας: so Π. K., B., and Jebb all substitute *ἀναξιβρόντας*, K. remarking that the MS. reading is an example of the confusion of *ε* and *ο* in the papyrus. It is now evident that the *ε* is no individual vagary, and the spelling is quite defensible. There is analogy for the interchange of *ο* and *ε* in Aeolic, e.g. *ἐδύνas* for *δδύνas* (Greg. Cor. p. 597, Schaefer) and *πρές* for *πρός* according to Joannes Gram. 244 b; moreover, *βρένται* is directly attested by Hesychius, a fact which the editors of Bacchylides appear to have overlooked.

67. αμεμπτον: αμειτρον for *ἄμετρον* K., αμептon for *ἄμεμπτον* B., whose reading is proved to have been correct. The facsimile does not support Jebb's assertion that 'the sixth letter is clearly *ρ*'.

68-9. The readings of Π are upheld. B. in his second edition adopted Housman's *φίλον . . . παῖδα*.

70. πανταρkea: παντερκέα Π, a more difficult reading (and therefore perhaps preferable), since *παντερκής* has elsewhere only an active sense. Aeschylus calls Darius *πανταρκής βασιλεύς* (*Pers.* 855); cf. Hesych. *πανταρκέα' πᾶσι βοηθόν. πανταρκής' ὁ πᾶσιν αὐταρκών*. In the present passage the word would mean 'all-sufficient' and would be apposite enough.

71. τ' : l. θ'. The diaeresis over υ of θυμαρμ[ενον] is unintelligent.

72. χείρας, the original reading, is that of Π, which also gives πέτασσε. As thus written the verse has a long syllable more than the three corresponding lines, an irregularity which K. removed by emending to χείρε πέτασε, while others have preferred πέτασε χείρας. B. in his first edition considered the metre of this ode too obscure for a departure here from the tradition, while in his second he transposed χείρας and πέτασσε. But it is now seen that tradition was not stable, and the corrector's deletion of the final σ of χείρας anticipates in some sense the emendation of K. χέρε πέτασσε would give a closer strophic correspondence.

75. βλέπει arose from a lipography; l. βλέπεις with Π. The emendations by which it has been sought to give regularity to the metre ((σν) τάδε K. with Jebb, ἔβλεπες B. ed. 2 with Richards) receive no support, though Platt's τὰδ' (ἐμά) is not excluded.

76. σνν is an error for σν, correctly written in Π. For ορνυσ(ο) Π has ὄρνν', which may be preferred as the rarer form.

76-8. It is not quite certain how these lines were divided, but [βορ] and [τοι] would barely fill the space at the beginnings of ll. 77 and 78, and the probabilities are that the arrangement coincided, as elsewhere except in l. 51, with that of Π.

91-2. This small detached fragment from the bottom of a column seems to be rightly identified. Both the hand and the texture of the papyrus are closely similar. If it is correctly placed, the height of the roll was about 30 cm.

Σάλλυβος. The mark of elision in the first line of the original text is doubtful and the last word may be δαίη. In l. 2 Ελενη can of course be divided ἔλεν ῆ.

1092. HERODOTUS ii.

Height 23.1 cm. Late second century.

Plate V (Col. ix).

The following group of fragments from the Second Book of Herodotus is of rather more respectable compass than the Herodotean papyri which have hitherto been published, whether from Oxyrhynchus (18, 19, 695) or elsewhere (P. Rylands 55, and a Munich papyrus in *Archiv* i. p. 471). It extends from chapter 154 to chapter 175, though some of the pieces are very small and the gaps extensive. Perhaps more scraps of this roll will eventually make their appearance, since 1092 is derived from the same large find as 1082-3, and moreover was in the company of another fragmentary text written in a hand which in the minor samples is practically indistinguishable from that of the Herodotus. Meanwhile I print so much as I have up to the present been able to identify. The extremely mutilated state in which this papyrus proves to be is not of happy augury for the numerous other MSS. which have still to be dealt with from the same source.

The small neat uncials are of the sloping oval type and may be referred to

the latter part of the second century; they are more careful and regular than those of the Oxyrhynchus *Hellenica* (841), and are perhaps rather earlier in date. Though of no great height, the columns, which are strongly inclined to the right, contained about 41 or 42 lines each. Punctuation is effected by high stops, inserted perhaps by the original scribe; they are accompanied by short blank spaces and the usual paragraphi. A second, but no doubt practically contemporary, hand is apparently responsible for a semicursive entry at the top of Col. ix, where a different version of a passage has been copied at length. To this writer may be due a few other small corrections and insertions, but since there is no difference in the colour of the ink no certainty is here attainable.

The MSS. of Herodotus are divided into two groups known as the Florentine, which is headed by AB, and the Roman, represented by RSV. As might be expected from the analogy of other papyri, 1092 does not consistently support either family, but agrees here with one and there with the other. Readings of RSV occur in v. 6, vi. 6, viii. 24, ix. 32, of the Florentine group in i. 2, 3, vii. 1, 5, viii. 22, ix. 44, x. 5; in viii. 7 the papyrus occupies a position midway between the two. The text thus exhibits a stage prior to the differentiation of the families as we know them. But there were already divisions, for, as has been mentioned, an alternative version of several lines in chapter 162 has been inserted 'from certain other copies' at the top of Col. ix; and occasional variants have been recorded elsewhere (cf. v. 5 and notes on viii. 3, 12). In omitting ἀπαρτί in v. 8 the papyrus is in agreement with the MSS. as against some other authorities. Readings apparently not otherwise attested are found in vi. 15, viii. 3, 12, ix. 1-5 (cf. ix. 12), 46, xii. 11-12, and xv. 4, the last confirming a commonly accepted correction of Abresch.

Col. i.

.
 [γλωσσ]αν οι νυν ερμη[νεε]ς εν Αι [ii. 154
 [γυπτ]ωι γεγονασι[.] οι δε Ἰωνες τε
 [και οι] Καρες τουτους τους χωρους οι [

Col. v.

.
 τη]ι δε ελα[χιστον εστι 158
 [και συντ]ομωτατον εκ [της βορη

[ιης] θαλασσης υπερβηνα[ι ες την
 [νοτ]ιην και Ερυθρην τη[ν αυτην
 5 [τα]υτην καλευμενην ἀ[πο του
 [Κασ]ιου ορεος του οριζοντο[ς Αιγν
 [πτο]ν τε και Συριην· απο [τουτου
 [εισι σ]ταδιοι χιλιοι ες τον Α[ραβι
 [ον κο]λπον· τουτο μεν το συ[ντο
 10 [μωτατ]ον [

Col. vi.

ετραπε]το πρ[ος στρα 159
 [τηιας και τριηρεες] αι μεν ε[πι τη
 [βορηιηι θαλασσ]ηι εποιη[θησαν
 [αι δε ε]ν τωι Αραβιωι κολπω[ι ε
 5 [πι τηι Ερ]υθρηι θαλασσηι των [ετι
 [οι ολκο]ι εισι δηλοι· κα[ι] ταυτη[ισι
 [τ εχρ]ατ[ο ε]ν τωι δεοντι κ[αι Σ]υρι[οι
 [σι περ]ηι ο Νεκωσ σ[υμ]βαλαν εν [·
 [Μαγδ]ωλωι ενικησε[·] μετα δε τη[ν
 10 [μαχη]ν Καδυτι[ν πολιν] της Συρι[ης
 [εουσ]αν μεγα[λην ειλε εν τ]ηι [δε
 [εσθη]τι ετυχε ταυτα κα[τε]ρ[γασα
 μενο[ς αν]εθηκε ται Απολλω[νι
 πεμψ[ας ες Β]ραχχιδας τας Μιλησι
 15 [ω]ν· μ[ετα δε εκ]καιδεκα̐ ετεα α
 [παντα αρξας

Col. vii.

αν και τω[ν αλλων Ελληνων ο 160
 μοιωσ τωι β[ουλομενωι εξ]ειναι
 αγων[ι]ζεσθ[αι οι δε Αιγυπτιοι εφα

σαν [σ]φεας ου[τω τιθεντας παντος
 5 του δικαιου η[μαρτηκεναι ουδε
 μian γαρ ει[ναι μηχανην οκως
 ου τωι αστωι [αγωνιζομενωι προσ
 [θησοντα]ι αδ[ικεοντες

6 or 7 lines lost.

16 οι Ηλιοισ[ι υπεθηκαντο Ψαμμι
 161
 ος δε εξ ε[τεα μουνον βασιλευ
 σαντος Αιγυπτ[ου και στρατευσα
 μενου es Αιθιοπ[ιην και μεταυτι
 20 κα τελευτησαν[τος εξεδεξατο
 Απριης ο Ψαμ[μιος ος μετα Ψαμ
 μητιχον τον [εωυτου προπατορα
 εγενετο ευδαι[μονεστατος των
 προτερον βασιλ[εων επ ετεα πεν
 25 τε και εικοσι αρξ[ας εν τοισι επι
 τε Σιδωνα στρατ[ον ηλασε και
 εναυμαχησε τωι [Τυριωι επει δε
 [οι] εδ[ε]ε κακως γεν[εσθαι

6 lines lost.

35 ταυτ]α [επι]μεμ[φο
 [μενοι απεστησαν] απ αυτου δ[ο
 [κεοντες τον Απριην] εκ προνοι[η]ς [
 [αυτους αποπεμφαι] es φαινομε [
 [νον κακον ινα δη σ]φεων φθορη [
 40 [γενηται αυτος δε τ]ων λοιπων
 [Αιγυπτιων ασφαλε]στερον αρ
 [χοι ταυτα δε δεινα ποι]ευμενοι ου

Col. viii.

[γαρ εστησ]αντο μιν β[ασιλεα
 162
 τ[ω]ν Αιγυπτιων οι απ[εστω
 τες παρεσκευ[α]ζετ[ο ως ελων ε]ν.

πι τον Απριην[.] πυθομ[ενος
 5 δε ταυτα ο Απριης επεμπ[ε ε
 π[.] Αμασιν ανδρα δοκι[μ]ον [των
 [πα]ρ εξωτον Αιγυπτιων τω[ι
 [ουνομα ην Πα]ταρβημ[ις] [εντει
 3 lines lost.

12

]ε.

8 lines lost.

Απριη]ν.

[παρεσεσθαι γαρ κ]αι αυτος και α[λ >
 [λους] αξειν [τον] δε Παταρβημιν
 [εκ τ]ων τε λογων ουκ αγνοειν
 25 [την δια]νοιαν· κα[ι] παρα[σκ]ευ >
 [αζομενο]ν ορωντα σπο[υ]δηι

Col. ix.

Plate V.

[.] τουτου και ουκ α
 [γοντα τον Αμασι]ν Απριης ουδε
 [να λογον αυτωι δοντα] αλλα περιθυ
 [θυμως εχοντα προστα]ξαι περιταμιν
 [αυτου την τε ρινα] και τα ωτα ου(τως) εν τ(ισιν) α[λλ(οις)]

[απιεναι βουλομε]νον την τα
 [χιστην βασιλει δ]ηλωσαι τα
 [πρησσομενα ως δ]ε απικεσθαι
 [αυτον προς τον Απρ]ιην ουκ α
 10 [γοντα τον Αμασιν ο]υδενα λο >
 [γον αυτωι δοντα αλ]λα περιθυ
 [μως εχοντα προστα]ξαι περιτα
 [μειν αυτου τα τε ωτα κ]αι την ρι
 [να ιδομενοι δ οι λοιπ]οι των Αι
 15 [γυπτιων οι ετι τα εκει]νου εφρο
 [νεον ανδρα τον δοκιμ]ωτατον
 [εωτων ουτω αισχρως λυ]μηι δι
 [ακειμενον ουδενα δη] χρονον

[ἐπισχόντες ἀπιστεᾶτο π]ρ[ος τοὺς
 20 ἐτέρους κ[αὶ ἐδιδόσαν σφεας ἀν
 τοὺς Ἀμασ[ι πυθομένος δε καὶ
 ταῦτα ὁ Ἀ[πριης ὠπλιζε τοὺς ἐ
 πικουροὺς καὶ ἡλαυνε ἐπὶ τοὺς
 Αἰγυπτίους [εἶχε δὲ περὶ ἐαυτὸν
 25 Καρας τε κ[αὶ Ἰωνας ἀνδρας ἐπὶ
 κούρους τρι[σμυρίους ἦν δὲ οἱ τα
 βασιληῖα ἐν Σαὶ πολλὰ μεγάλα ἐ
 οντα καὶ ἀξιοθεῖτα καὶ οἱ τε
 περὶ τὸν Ἀπ[ριην ἐπὶ τοὺς Αἰγυ
 30 πτίους ἡσά[ν καὶ οἱ περὶ τὸν Ἀμα
 σιν ἐπὶ τοὺς ξείνους ἐν τε δη

163

Μω[^ιν] μεμφ[ι πολλὰ ἐγενοντο
 [α]μφοτέροι κ[αὶ πειρησέσθαι
 ἐμελλον ἀλλ[ηλων ἐστὶ δὲ
 35 Αἰγυπτίων ἐπτα γενεὰ καὶ
 τούτων οἱ μὲν [ιρεες οἱ δὲ μα
 χιμοὶ κεκλεᾶ[ται οἱ δὲ βουκο
 λοι· οἱ δὲ συβω[ται οἱ δὲ καπη
 λοι· οἱ δὲ ἐρμη[νεες οἱ δὲ κυβερ
 40 νηται· γενεὰ [μὲν Αἰγυπτίων
 τόσαυτα ἐστὶν [ουνομάτα δὲ σφι
 κεῖται ἀπὸ τῶν τεχνέων οἱ
 δὲ μαχιμοὶ αὐτ[ῶν καλεῶνται
 μὲν Καλασιριε[ς τε καὶ Ἑρμο
 45 τυβίες· ἐκ νομῶν δὲ τῶνδε
 εἰσι· κατὰ γὰρ νόμους Αἰγυ

164

Col. x.

[πτος ἀπασα διαραιρ]ητα[ι Ἑρ
 [μοτυβίων μὲν οἶδε] εἰσι νόμοι
 [Βουσιριτης Σαιτη]ς [

165

Many lines lost.

σας κ[αι] Λυδους και σχεδον παν 167
 5 τας τ[ους] βαρβαρους αποτιμοτε
 ρους [

Col. xii.

οικια] προτε[ρον] εοντα το 169
 [τε δε Αμασιο]ς ηδη [βασιληια εν
 [θαυτα δε τεως] μεν επ[ρεφετο] εν
 [τοισι βασιλη]̃̃οισι· κ[αι] μιν Αμα
 5 [σις εν περιει]πε· τελ[ος]
 2 lines lost.

εχθιστον] οὐτ[ω] δη
 [παραδιδοι τον Απρι]ην τοισι [Αι
 10 [γυπτιοισι οι δε μιν] απεπνι[ξαν]
 [και επειτα εθαψαν ε]ν τη[ι] πα[τρω]
 [ιη] ταφηι η δε εστ]ι εν τωι [ιρωι
 τη]ς Αθηναιης αγχοτα]τωι [του με
 γαρ]ου εσιοντι αριστ]ερης χ[ειρος]
 15 εθα[ψαν] δε Σαιται παντας τους
 εκ [νομου τουτου]

About 19 lines lost.

36] . [λιμ 170
 [νη τε εστι ε]χομε[νη] λιθινηι
 [κρηπι]δι κεκοσμη[μενη] εν
 [κυ]κλωι και μεγαθος ω[ς]

Col. xv.

.
 π]αρεχ[ομενων]
 επεμε]λετο [και 175
 Αθ]ηναι[ηι]

θωυμασια] οια εξ[εποιησε

5 υπ]ερβα[λομενος

i. 2. τε: so the older MSS., om. RSV. H(ude) prints τε in brackets.

3. χωρους: χρόνους RSV. This fragment comes from near either the top or the end of a column, but since the papyrus is broken immediately above and below the letters of ll. 1 and 3, the point cannot be definitely decided. My numeration of the columns proceeds on the second alternative, and if that is correct, l. 3 was probably the last of the column.

v. 1. The papyrus seems to have agreed with C in reading δε (so H.); δῆ other MSS. Only the bases of the letters remain, but these on the whole suit δε ελα[better than δη ελ[.

2 sqq. A hypothetical division of the lines is adopted.

5. καλευμενην, v. l. καλεομενην: the MSS. here apparently agree on the latter spelling.

6. οριζοντο[s: so PRSV; οὐρίζοντος others, and H.

8. χίλιοι: so the MSS. H. inserts ἀπαρτί before χίλιοι on the authority of Bekker, *Anecd.* 418, Schol. Aristoph. *Plut.* 388, Suidas, s. v.

vii. 1. This line was probably the first of the column.

5. των: ὧν PRSV.

6. εισι δηλοι: so RSV; ἐπίδηλοι other MSS., H.

7. Σ]υρο[ισι could also be read with ABCP.

9. Μαγδ[ωλοι: Μαγδ[ολωι (SV) is equally possible, but Μαγδ[αλωι (R Lex. Vind. 165) is unlikely.

15. α[παντα: πάντα RSV, τὰ πάντα other MSS., H.

viii. 1. και is omitted in RSV.

3. αγωνι[ξ]εσθαι: so H. with most MSS.; ἀγωνίσασθαι RV.

4. ου[τω: τοῦτο S.

5. ουδε]μιν: οὐδὲ μιν RSV.

viii. 3. The]ν at the end of this line is preserved on the edge of the papyrus in the margin of Col. ix. It is too close to the beginnings of the lines of that Column to be the normal conclusion of a line, nor is there in the text an available final ν followed by a stop. I can therefore only suppose that]ν represents an alternative reading enclosed, as often, between medial dots; perhaps ελασων was a variant on ελων or vice versa, though no such variant is known, and ἐλῶν would be the regular Herodotean form.

7. [πα]ρ εωυτον: ε of εωυτον is represented only by an ambiguous vestige, which could just as well belong to an ι, but this would leave no room for the ε. R similarly has παρ' αὐτόν, SV παρ' αὐτῶν; περὶ ἐωυτόν other MSS., H. περὶ is certainly the natural preposition here, and παρά may have come in from ἀγαγεῖν παρ' ἐωυτόν just below, though the analogy of expressions like Xen. *Cyrop.* i. 4. 18 μένειν παρ' ἐαυτόν might be used in its support. Nearly all MSS. have τὴν νῦν παρ' ἐμέ ἐοῦσαν δύναμιν in Hdt. viii. 140 (ἐμοί H. with P).

12. What appears to be a final]ε stands, like]ν at the end of l. 3, in the margin of the next column. It is not so near to the beginnings of the lines as the]ν is, but is nevertheless rather further out than would be expected, even in a line of more than the average length; and since there is no ε in the text hereabouts with which it can be readily identified, this may be another instance of a marginal variant.

22. αυτος: so H. with the older MSS.; αὐτόν RSV.

24. [εκ τ]ων τε λογων: so RSV; ἔκ τε τῶν λεγομένων other MSS., H.

ix. 1-5. These five lines give an alternative version of ll. 9-13, with the remark that it was found 'in certain copies'; for ου(τως) εν τ(ισιν) α[λλ(οις)] cf. e.g. 874. The second version differs considerably from the ordinary text, which coincides with what stands in ll. 9-13; it has, however, left no trace in the mediaeval MSS. In one respect it seems clearly wrong, for Απρις does not harmonize with προστα]ξαι. This may be merely an isolated slip, but the accusative participles certainly produce rather longer supplements than would be expected in ll. 3-4, especially in l. 4, where the lacuna is of the same extent as that at the beginning of the line below. Perhaps, therefore, the writer was consistent and δους and έχων followed, though unless something essential has been omitted this construction could not be justified.

9-13. See the previous note. προστα]ξαι περιτα]μειν is an inversion of the order found in the MSS. Cf. l. 4.

30. ησα]ν: so CPRSV; l. ησαν.

32. μωιμεμφι, which has been corrected from μωνμεμφι, may be merely a misspelling of Μωμεμφι, though it is likely enough that the letters were understood to be divided δημωι Μεμφι, as in RSV. δὴ Μέμφι other MSS.

42. κεετα]ι: so MSS.; κείτα]ι H.

44. μεν: so AB, &c., H.; om. RSV.

46. γαρ: γαρ δη MSS.

x. 1. διαραιρ]ητα]ι suits the space better than διη]ρητα]ι (SV).

5. τ[ους]: so H., with AB, &c.; om. RSV.

xii. 1-5. The division of these lines, which is calculated on the basis of the following fragment (ll. 8-16) is likely to be approximately correct.

3. τεως]: or perhaps εως], with RSV.

11-12. τη[ι] πα[τρῳι] ταφῇ η δε εστ]ι: τη̃σι πατρῳ̃ι̃σι ταφῇ̃σι. αἱ δέ εἰσι MSS. There is not room for τη[σι], still less τη[ισι], and τη[ι] has been followed in the supplement to its logical conclusion. But of course τη̃ι may have been no more than a clerical error, and πατρῳι̃σι κτλ. have succeeded. No safe inference can be drawn from the size of the lacuna at the beginning of l. 12. The plural is used e.g. in iv. 71, v. 63.

14. The papyrus may have had εισιοντι, with RV.

38-9. Line 38 is slightly shorter than the average and the point of division is uncertain, but no arrangement will admit of the addition of και εργασμενη, which is read by most MSS. after κεκοσμημενη. The two words are also omitted by Athenag. *Legat.* 28. καὶ ἐρμασμένη RV, καὶ ἀρμασμένη S.

xv. 4. οια confirms the correction of Abresch; οἱ MSS. There is no indication how the lines of this fragment were divided.

1093. DEMOSTHENES, *Contra Boeotum*.

Height 29.1 cm.

Second century.

These fragments of the Πρὸς Βοιωτὸν περὶ τοῦ ὀνόματος are comprised in the remains of seventeen consecutive columns, covering §§ 7-23 of the speech. They are written in an upright semicursive hand, clear but by no means elegant,

dating from about the middle of the second century. The columns, which are very narrow, vary in length from 27 to 31 lines; a deep margin is left both above and below them. Short lines are filled as usual by a conventional sign, which here has the shape of the figure 7. The text has been revised by a corrector, and to him are probably due one or two accents and in considerable measure the elaborate punctuation, for which stops of three kinds, high, medial, and low, are employed, as e.g. in 844. Their use, however, is not invariably accurate, for a medial point sometimes appears where one in the high position would be expected; there is a clear instance of this, e.g., in xv. 24. A symbol resembling the letter s is placed after the word preceding the entry *μάρτυρες* or *μαρτυρία* (xii. 19, xiv. 11). The text of this papyrus, as of so many others, shows mixed relationship; there is, however, some tendency to agree with S, by common consent the best MS. of Demosthenes. Coincidences with S occur at v. 5-6, viii. 14, ix. 2, x. 6, 20-1, xi. 1, xii. 26, xiv. 13, against which have to be set iv. 7 (=Q), vi. 21-2, viii. 28 (=FQ), xii. 10-11, xiii. 10 (=FQr), xiv. 15, xv. 23 (=r). Of the few peculiar variants (v. 7-8, ix. 6, xii. 17, 21, xiv. 5-6) none are striking; two of these (xii. 17, xiv. 5-6) proceed from the second hand.

Col. i.

.

τωι δηλον ο]υ[ν
 εσ[ται π]ροτερο[ν
 σε [φερ]ουσιν [η
 εμ[ε] συ με[ν 8
 5 γαρ φ[η]σεις εμ[ε]
 εγω δε σε· και
 δη καλει μετα
 τουτο ο αρχων
 η προς ου[τ]ι[να
 10 αν ηι η δικη
 ουχ υπα[κουο
 μεν· ου [ληιτουρ

.

Col. ii.

Col. iii.

π]λην 9
 [ο πατηρ κ]αι δη
 [μος ων ο]ντων
 [αμφοιν τ]ων

λωι τιν[ι τωι 10
 χαλκιω[ι προσ
 εσται· κα[ι ουδε
 τουτο οπ[οτερου
 5 εστιν οι [πολλοι
 γνωσο[νται

Col. iv.

Col. v.

[ουκουν ο] μεν
 [αυτον εγ]ω δε
 [εμαντον] φησω
 [τον ειλ]ηχота
 5 [ειναι λοι]πον εις 11
 [το δικασ]τηριον
 [εισιεναι] ουκουν
 [εφ εκαστ]ω του
 [των δικα]στηρι
 10 [ον ημιν] η πολις
 [καθiei κα]ι του >
 [μεν κοιν]ου και
 [ισου του το]ν λα
 [χοντα αρ]χειν
 15 [αποστερη]σομε
 [θα αλλη]λους
 [δε πλυνο]υμεν·
 [και ο τωι λ]ογωι
 [κρατησα]ς αρ
 20 [ξει και πο]τερ αν
 [βελτιους] ειη
 [μεν των υ]παρ [
 [χουσων δ]υσκο [
]

[νος αλλου προς]
 [ημας αυτους]
 αμφισ[βητω
 μεν· τι δ [α]ν 12
 5 αρα· δει γα[ρ] α
 παντα ημ[α]ς
 εξετασαι [ατε
 ρος πεισας [τον
 ετερον· εα[ν
 10 λαχη παρα]δου
 ναι αυτωι τ[ην
 αρχην· ουτω [
 κληρωται· [
 το δυοιν πινα[κι
 15 οιν τον ενα [
 κληρουσθα[ι]
 τί αλλο εστιν·
 ειτα εφ ωι θανα
 τον ζημιαν
 20 ο νομος λεγει· >
 τουτ[ο] ημιν >
 [α]δεωδ εξε [
 [σ]ται πραττει[ν

[λιων απαλλατ]
 25 [τομενοι η] και
 [νας εχθρα]ς και
 [βλασφημ]ιας
 [ποιουμε]νοι·
 [ας πασ αν]αγκη
 30 [συμβαινει]ν ο
 [ταν αρχης] η τι

πανυ γε· ου γαρ [
 25 αν αυτο ποιησ[αι
μεν· οίδα καγω
 το γουν κατ εμε·
 αλλ ουδ αιτιαν
 τοιαυτης ζημι
 30 ας ενιους εχειν

Col. vi.

[καλ]ον εξον
 [μη] ειεν· αλλα
 [ταυτ]α μεν η πο
 [λις β]λαπτεται [
 5 [ε]γω δε ἴδιαι τι
 [θ]εασασθε ηλι
 [κα κ]αι σκοπει
 [τ εαν] τι δοκωι
 [λεγει]ν· πολυ γαρ
 10 χαλεπωτερα
 ταυτα ων ακη
 κοατ εστιν· ορα
 [τ]ε μεν γαρ·
 απαντες αυτον
 15 [χρ]ωμενον ε
 ως μεν εζηι
 Μενεκλει και
 τ[οις] περι εκει
 ν[ο]ν ανθρωποις·
 20 νυν δε ετεροις
 ουδεν εκεινου
 βελτισοι και τα
 το[ιαυτ ε]ζηλω

Col. vii.

About 16 lines lost.

[τ]ωι δημ[οσιωι
 [τ]ι μαλλ[ον ου
 τος εγγε[γραμμε
 20 νος ε[σται εμου
 οτι ν[η Δια ει
 σοντα[ι παντες
 π[οτ]ερ[ος ποτε ω

13

14

κο[τα και] δεινον
25 [δοκειν ειν]α[ι
5 lines lost.

[φλεν] κ[αλως εαν
25 [δε ο τ]υ[χον γε
[νοιτ] αν [χρονος
[δι]ελθη. κα[ι] μη
[εκ]τισθη το ο
[φ]λημα. τ[ι] μαλ
30 [λο]ν οι τουτου [

Col. viii.

7 lines lost.
[δικη]ν εξου
[λης α]ντωι λαχων
10 [μηδ]εν εμοι
[φαιη] προς αυτον
[ειναι]. κυριαν δε
[ποι]ησαμενος
[εγγ]ραψαι. τι μαλ
15 [λο]ν αν ει[η] του
[τ]ον η εμε εγγε
γραφως. τι δ ει
τινας εισφορας
μη θειη. τι δ ει 16
20 τις αλλ[η] περι του
νομα γιγνοιτο
[η] ληξι[ς] δικης.
[η] δοξα ολ[ω]ς
[αηδης τις]. εισε

Col. ix.

πατρος οντοιιν
φερει δ^{ει}[η] δικην
αστρατειας φευ
γοι. χορευοι δε [ο
5 ταν στρατευε
σθαι δέη. και νυν
[ο]τα^{ει}[ν] εις Ταμν
[ν]ας παρηλθον
οι αλ[λο]ι. ενθα
10 δε τους χοας
αγων [α]πελει
φθη. κ[αι] τοις Διο
νυσι[οις] κατα
[με]ιν[ας] εχορευ
15 [εν] ω[ς] απαντες
[εω]ρ[ατε ο]ι ε [
[πι]δημουντες.
[α]πελθ[οντων] 17
δε εξ Ευβ[οιας]
20 των στρατι[ω
των λ[ι]ποταξιου
προσεκληθη.
καγω ταξι[αρ
χων της φυ [

25 [ται των] πολ
[λων πο]τερος
[ποτε ουτ]ος εστιν
[δυοιν ταυτο]υ

Col. x.

χε[σθαι την λη
ξιν [και ει μι
σθο]ς επορισθη
τοι]ς δικαστηρι
5 οis [εισηγον
αν δ]ηλον οτι
ταν[τα δ ει μη
σεσ]ημ[α]σμε
ν[ων η]δη [συν
10 εβ]η τω]ν εχ[ι
νω]ν κ[αν μαρ
τυρ]ας υ]μιν
παρε[σχ]ομην
ειεν· ει δ]ε ξε
15 νιας π[ρο]σκλη
[θει]η. π[ολλοι]ς
[δε π]ρο[σ]κρουει·
[και ο]ν [ηνα]γκα
[σ]θη τ[ροπο]ν
20 [ο] πα[τηρ π]οιη
[σα]σθ[αι αυ]τον·
[ου λε]ληθεν· υ
[μεις δε οτ]ε μεν
[τουτον ουκ ε
25 ποι]ε[ιθ ο π]ατηρ
[τη]ν [μη]τερ α

25 λης ηναγκα
ζομην κατα
του ονοματος
του εμαντου
πατροθεν δε

Col. xi.

ω
γεγονος ουτος
[ο]χληρος ηι >
[π]αλιν υμιν πο
[τε δ]οξει εκεινος
5 [αλη]θη λεγειν·
[τι δ ει] ψευδο >
[μαρτυρι]ων α
[λωσεσθα]ι προσ
[δοκων ε]φ οis
10 [ερανιζει τ]ουτοις
[τοις περ]ι αυτον
ερ[ημην ε]ασει
ε τ[ελεσθ]ηναι
την δ[ικη]ν [α
15 ρ[α] γε [μικραν]
ηγεισ[θε βλα]
βην ω [ανδρες]
Αθηναιοι εν
κοινωνιαι του
20 παντα βιον >
της τουτου δο
ξης και των ερ
γων ειναι· ο
τι τοινυν ου[δ] α
25 διεξεληλυ[θα]
υμιν ματην

λ[ηθ]η λεγειν
 η[γεισθ]ε αυτου·
 [επειδα]ν δ ουτως

φοβουμαι. θε
 ωρησατε· ο[υ]
 τος γαρ ηδη >

Col. xii.

και γραφας
 τινας ω ανδρες
 Αθηναιοι πε
 φευγεν εφ αις
 5 ουδεν αιτιος
 [ω]ν εγω συν
 διαβαλλομαι.
 και της αρχης
 ημφεσβητει
 10 ην υμεις με
 επεχειροτονη
 σατε· και πολλα
 και δυσχερη
 δια το ονομα
 15 συμβεβηκεν
 ημιν. ων ινα ει
 δητε εκαστων) εκαστον
 μαρτυρας υμιν
 παρεξομαι &
 20 μαρτυρες
 ορατε ανδρες 20
 Αθηναιοι τα
 συμβαινοντα.
 [κ]αι την αηδι
 25 αν την εκ του
 πραγματος·
 ει τοιουν μηδεν

Col. xiii.

αηδες ην εκ
 τουτων μηδε
 ολως αδυνα
 τον ταυτον ε
 5 χειν ονομα
 ημιν συνεβαι
 νεν. ου δηπου
 τουτον μεν
 δικαιον το με
 10 ρος των χρη
 ματων εχε[ι]ν
 κατα την ποι
 ησιν ην ο πα
 τηρ αυτον αναγ
 15 κασθεις εποι
 ησατο· εμε δε
 αφαιρεθηναι
 τουννομα ο
 βουλομενος.
 20 και ουδ υφ ε
 νος βιασθεις
 εθετο· ουκ εγω
 γ ηγουμαι· ινα
 τοιουνν ειδη
 25 τε [ο]τι ου μονον
 εις τους φρα
 τορας ουτως
 ως μεμαρ
 τυρη[τ]αι >

Col. xvi.

About 12 lines lost.

μ[ων αγνοειν 22
 οιομ[αι οτι ου
 15 τ αν εποιησε
 δεκατην ουδεις
 παιδιου μη
 νομιζω[ν αυ
 τ[ου
 8 or 9 lines lost.
 η[λθε

Col. xvii.

About 14 lines lost.

15 ου [τοιουνν εκ του 23
 των ε[στ ιδειν
 μον[ον

Unplaced Fragments.

Fr. 1.

. .
 σκ[
 . .

Fr. 2.

. . .
] . ασσ[
 . . .

Fr. 3.

. .
]οπ[
 . .

Fr. 4.

. .
] . [
]ειδ[
 . .

Fr. 5.

Col. i. Col. ii.

]αρ [
]α τ[

Fr. 6.

. .
]ε . [
]ε[
 . .

Fr. 7.

. . .
] . α[
]εισπ[
 . . .

Fr. 8.

. .
] . . [
]τη[
] . [
 . .

i. 2. π]ροτερο[ν: l. ποτερον.

10. η δ[ικη: so MSS. (δίκη S); om. B(lass).

iv. 7. ημας was clearly omitted before εισιεναι, as in Q; ἡμᾶς B. with S, ἡμῖν F.

v. 5-6. απαντα ημ[α]ς: so S; ἡμᾶς απαντα FQ. B. brackets ἡμᾶς.

7-8. [ατε]ρος: ατερος ἡμῶν MSS.

11. αυτωι: this word is bracketed by B. on account of the hiatus.

vi. 6. ἡλικά was originally omitted in S.

16. ζ of εζη has been partially rewritten, probably by the second hand.

21-2. ουδεν εκεινου βελτιωσι: so vulgo; ἐκείνου βελτίουσιν οὐδέν B. with S.

viii. 14. [εγγ]ραψαι: so S; ἐγγεγράφθαι FQ. The supposed high stop may be part of the cross-bar of the following τ.

27. A short horizontal mark over the ν of *εστιν* has no evident meaning. It cannot satisfactorily be explained as intended to represent the ν and then replaced by that letter.

28. *Μαντιθεοιν* was apparently omitted after *δνουν*, as in the text of FQ.

ix. 2. *φερε δ ει*, as emended by the corrector, is the original reading of S (δὲ εἰ); *φέρ'* εἰ δὲ others, B.

6. *και νυν*: *καὶ γὰρ νῦν* MSS. (*καὶ νῦν γάρ* r).

7. The α of *οταν* should have been struck out as well as the ν.

17. The letters *μον* and part of the ν are on a small fragment which is placed here with some doubt; it does not join up exactly on either side, and its colour is rather lighter than would be expected.

x. 6. *δηλον*: so Sr, B.; *με δηλον* others.

20-1. [ο] *πι[τηρ π]ου[σα]σθ[αι αυ]τον*: so S and vulg.; *ποιήσασθαι αὐτὸν ὁ πατήρ* FQ, *ποιήσασθαι ὁ πατήρ αὐτόν* B.

25-8. *ποιε* and ν in ll. 25-6 and the initial letters of ll. 27-8 are on detached fragments, the position of which is hardly certain; that of the second fragment is more particularly doubtful owing to its colour.

xi. 1. *γεγονος* was a slip due perhaps to the influence of the next two words. *οὗτος* is omitted by FQ.

10. *τουτοις* [τοις: so the MSS. Harpocration seems to have read *τούτους τούς*.

20. *παντα*: so Q; *ἅπαντα* other MSS.

xii. 3. ν of *πεφευγεν* has been converted from μ, by which hand is uncertain.

9. *ημφεσβηται*: so B. with S; *ἡμφισβήτει* others.

10-11. *με επεχειροτονησατε*: so most MSS. (ἐμέ); *ἐπεχειροτονήσατε* S first hand, *ἐμέ ἐχειροτονήσατε* S corr. Q and B.

17. The marginal variant *εκαστον* is apparently new, but S records *ἕκαστα*; the symbol prefixed is like that sometimes used in supplying an omission, e. g. 844. 114.

21. *ανδρες*: *ὧ ἄνδρες* MSS.; cf. xiv. 13.

26. The papyrus agrees with Sr in omitting *θεωρειτε* after *πραγματος*.

xiii. 10. *των*: so FQ text r; *τῶν ἐμῶν* S and as v. 1. FQ, B.

26. *φρατορας* is also the spelling of S; *φράτερας* B. Cf. xiv. 21, xv. 15.

xiv. 5-6. *εμοι πο[ιων]*, as originally written, is the usual order. For the use of the figures α and β to effect a transposition cf. e. g. 16. i. 26, 1018. 38.

13. *ανδρες*: so S, B.; *ὧ ἄνδρες* others.

15. *ην*: so vulg.; *εἰμί* B. with S.

19. *τουτονι*: so MSS.; *τούτον* B.

xv. 23. *επραξεν*: so r; *ἔπραξε ζῶν* others, B.

Fr. 1. The first letter is possibly ε, but the fragment does not suit vii. 28.

Fr. 2. This fragment cannot well be assigned to ix. 14.

Fr. 4 may come from x. 29, but does not directly join.

Fr. 5. This fragment might be supposed to be part of § 14 πολλά γ]αρ [εστ'ανθρωπιν]α, but this cannot be reconciled with the τ (or π) of the next column, which would belong to about the twentieth line from the end, and there is no initial τ or π within two lines of the twentieth from the end of Col. viii.

Fr. 6. Apparently not vi. 8-9.

Fr. 8 does not appear to suit either x. 26 or xiv. 5. It is hardly certain that the fragment belongs to this MS., or even which way up it should be read.

1094. DEMOSTHENES, *De Falsa Legatione*.

17 x 6 cm.

Fifth century.

A fragment from the upper part of a vellum leaf, containing on the verso portions of §§ 274-5, on the recto portions of §§ 279-80, of the *De Falsa Legatione*. It is clear from the extensive lacuna between ll. 23 and 24 that the leaf included more than one column; and we have the alternatives of supposing that there were two columns, implying a tall and narrow page of about 35 (at least) x 20 cm., or three columns, which would give a squarer page measuring some 28 cm. across and, if the lower margin was as deep as the upper one, of approximately the same height. The former is perhaps the likelier shape, but in any case this was a large and handsome codex. The script is a sloping uncial of medium size, carefully finished and with rather strongly marked contrasts of light and heavy strokes; it may date from the fifth century. Stops in two positions occur, inserted apparently by the original hand. There is a well-defined vertical ruling down the margin of the recto, but traces of horizontal rulings are only to be distinguished in places.

No particular affinities are traceable in the text, which is inferior in quality to that of 1093. A conjecture of Dobree is supported in l. 38.

Verso.

καίτοι καλλίω τα[υτης ειρη 274
νην ουτε προτερ[ον ουθ υ
στερον ουδεις αν [ειπειν εχοι
πεποιημενην τ[ην πολιν
5 αλλ ου τουτ εσκο[πουν τουτου
"
μεν γαρ ηγοντο [την αυτων

L

- ἀρετὴν καὶ τὴν [τῆς πόλεως
 δοξάν αἰτίαν εἶναι τοῦ δε
 προῖκα ἢ μὴ τοῦν τοῦ πρεσβευ
 10 τοῦ τροπον τοῦτον οὖν
 δίκαιον ἡξιούν [παρεχέσθαι
 καὶ ἀδωροδοκ[ήτον τὸν προ
 σόντα τοῖς κοί[νοις ἐκείνοι
 275 μέν τοῖνυν οὕτως ἐχθρόν
 15 ἡγούντο το δ[ωροδοκεῖν
 καὶ ἀλυσίτελ[ες τῇ πόλει
 ὥστε μὴτ ἐπ[ὶ πράξεως μὴ
 δέμιας μὴτ ἐ[π ἀνδρὸς εἰαν
 γιγνεσθαι ὑμ[εῖς δὲ ὦ τῇν
 20 αὐτὴν εἰρην[ὴν εὐρακοτές
 τα μὲν τῶν σ[υμμαχῶν τῶν
 ἡμετέρων τ[εῖχῃ καθήρη
 κυῖαν τ[ας

Recto.

- τοῦν δῶρα εἰληφέναι
 279 25· [εἰ μὲν ἡρ]νούντο ἐξελεῖν
 [χεῖν λοι]πόν αν ἡν· ἐπειδὴ
 [δ ὁμολο]γούσιν ἀπαγεῖν δὴ
 [ποῦ προσ]ῆκει· τί οὖν ὦ τοῦ
 280 [τῶν οὐτ]ὼς ἐχόντων ὑμεῖς
 30 [ἐκείνων] τῶν ἀνδρῶν οὐ
 [τές οἱ δὲ κ]αὶ τινὲς αὐτῶν
 [εἰ ζώντ]ες ὑπομένειτε
 [τὸν μὲν ἐ]νεργετὴν τοῦ δη
 [μοῦ καὶ τοῦν ἐκ Πειραιῶς Ἐπι
 35 [κρατὴν ἐκ]πέσειν καὶ κολα
 [σθῆναι καὶ] πάλιν πρῶν·

[Θρασυβουλ]ον τον Θρασυβου
 [λου του δη]μοτικου του α
 [πο Φυλης κ]αταγαγοντος
 40 [τον δημον κ]αι τινας αλλους
 [ταλαντα δε]κα ωφληκεναι
 [και τον αφ] Αρμοδιου και τῷ
 [τα μεγαισθ υ]μας αγαθα ειργα
 [σμενων ους] νομωι δια τας
 45 [ευεργεσιας α]ς ὑπηρξαν εις
 [υμας εν απασι] τοις ἱεροις και
 [επι ταις θυσιαις σπο]νδων και

9-10. το[ν του πρεσβευ]του τροπον: τὸν τρόπον τοῦ πρεσβευτοῦ MSS.

12. προ]σонта: προσιόντα MSS.

19. For the abbreviation of ω ανδρες Αθηναιοι cf. l. 28 and e. g. P. Rylands 58. 92. A stop probably followed γιγνέσθαι, but it cannot be distinguished.

22. ημετερων: so ks; ὑμετέρων others.

25. εξελεγ[χειν: so MSS. except S, which has ἐλέγχειν, and this is adopted by Butcher.

26. λοι]πον: so SYO; there is not room for τὸ λοι]πον, which is found in other MSS.

27. ομολο]γουσιν: so L and vulg. ὁμολόγουν SQ, Blass, Butcher.

28. προσ]ηκει: so k; προσῆκεν other MSS. The present tense is consistent with ομολο]γουσιν in l. 27.

30. εκεινων apparently stood in the text, not Dobree's commonly accepted emendation εξ εκεινων.

37. Θρασυβουλ]ον: there is clearly no room for Θρασυβουλον εκεινον which is read by edd. with most MSS. Θρασ. . . . τόν is omitted by the first hands in SY; L has ἐκείνον τὸν Θρασύβουλον instead of Θρασ. ἐκείνον τὸν Θρασυβούλου.

38. του: so Dindorf with Dobree; καὶ τοῦ MSS., Blass, Butcher.

40. κ]αι τινας αλλους: om. MSS. The words perhaps came in from a marginal note.

42. Αρμοδιου: so S¹L text A; 'Αρμ. καὶ 'Αριστογείτονος others.

43. υ]μας αγαθα: cf. Libanius iv. 737. 27 τὰ μέγ. ἡμᾶς ἀγ. εἰργ. ἀγάθ' ὑμᾶς most MSS. (ἡμᾶς S, &c.), om. ὑμᾶς A; [ὑμᾶς] Blass.

46. και: om. MSS.

1095. [ISOCRATES,] *Ad Demonicum*.

25.6 × 8.5 cm.

Fourth century.

This is a leaf from a papyrus book, complete at the top and bottom but broken at the side, so that about half the letters in each line are lost. It is inscribed in a clear semicursive hand of medium size, and probably of the fourth

century. Stops in three positions occur, apparently added by the original scribe, to whom a rough breathing in l. 47 also seems to be due; but a few accents are differentiated by a rather darker coloured ink than that of the text, which is of a brownish shade.

Isocrates papyri have not as a rule been distinguished for good qualities (cf. e. g. 844), and in particular their chief representative for the *Ad Demonium*, P. Berlin 8935, which is attributed to the second century, displays an extraordinary divergence of tradition. 1095 follows the normal type of text and is on the whole a creditable witness. As might be anticipated, there are occasional coincidences with the *deteriores* (ll. 3-4, 17), but agreements with the superior group of MSS., of which the chief is the Codex Urbinas (Γ), predominate. In the collation appended below, which is based on E. Drerup's edition, I do not include unsupported readings of the eccentric Berlin papyrus. Another papyrus at Strassburg is available for comparison only in § 45.

Recto.

- σιν ἄ[σ]κε[ι] μ[ε]γί[σ]τον [γὰρ ἐν ἐλαχίστοις 40
 νους ἀγαθὸς ἐν ἀνθρώπου σώματι πε-
 ρὶ το μ[ε]ν σῶμα εἰ[α]ί φιλοπόνος τὴν
 δὲ ψυχὴν φιλο[σ]οφ[ο]ς ἵνα τῶι μὲν ἐπιτε
 5 [λ]εῖν δυν[ν]ῇ τὰ δοξάντ[α] τῇ δὲ προοραν ἐπι
 στή τὰ συμφερ[οντ]ᾶ [παν ὅ τι ἀν μελλῆς 41
 [ε]ρεῖν. προτερον ἐπι[σκοπεῖ τῇ γνώμῃ
 [πολ]λοῖς γὰρ ἡ γ[λ]ωττα [προτρεχεῖ τῆς δια
 [νοι]ας· νομίζ[ε] μὴδ[ε]ν εἶναι τῶν ἀν
 10 [θρ]ωπίνων βεβαίον οὕτω γὰρ οὐτ εὐτυχῶν
 [ε]σει περιχαρὴς οὐδὲ δυστυχῶν περιλυπὸς
 [δυ]ο π[ο]ιοῦ καίρ[ο]υς τοῦ [λεγειν ἡ περι ὧν οἱ 42
 [σθα σ]αφὺς ἡ περι ὧν [ἀναγκαιὸν εἰπεῖν
 [ἐν] το[υτ]οῖς γὰρ μ[ο]νοῖς [ὁ λόγος τῆς σιγῆς
 15 [κρ]εῖτ[τ]ων· ἐν δὲ τοῖς ἀλλοῖς ἀμείνον σι
 [γὰν] ἡ λεγειν· χαιρε μ[ε]ν ἐπὶ τοῖς συμβαι
 [νουσι] τῶν ἀγαθῶν καὶ λυποῦ μετρίως ε
 [πι το]ῖς γινομένοις [τῶν κακῶν γινου
 δὲ [τοῖς] ἀλλοῖς μὴδ[ε]ν ἐν ἑτέροις ὧν καταδῇ

- 20 λος· ατοπον γαρ την [μεν ουσιαν εν ταις
οικiais απο[κ]ρυπτειν [την δε διανοιαν
φαν[ε]ραν εχοντα περιπατειν μαλλον 43
ευλαβου ψογον η κινδυνον δει γαρ ειναι
φοβεραν τοις μεν [φauλοις την του βιου
25 τελευτην· τοις δε σ[πουδαιois την εν τωι
ξην αδ[ο]ξiαν· μα[λιστα μεν πειρω ξην
κατα τη[ν] ασφα[λ]i[αν εαν δε ποτε σοι συμβηι
κινδυνευειν ξη[τει την εκ του πολεμου
σωτηριαν μετα κα[λης δοξης αλλα μη με
30 τ' αισχραδς φημης· τ[ο] μ[εν γαρ τελευτησαι
παντων η πεπρωμε[νη κατεκρινε το δε
καλως αποθανειν iδιον τοις σπουδαιοis
απενειμε· και μη θα[υμασης ει πολλα των
/ειρημενων ου πρεπε[i σοι προς την νυν 44

Verso.

- 35 [παρουσαν ηλικιαν ου]δε γαρ εμε τουτο διε
[λαθεν αλλα προειλομ]ην δια της αυτης πρα
[γματειας αμα του τε π]αροντος βιο[υ σ]υμβου
[λιαν εξενεγκειν και τ]ου μ[ελ]λοντος χρονου
[παραγγελμα καταλιπ]ειν[.] την μεν γαρ τ[ου
40 [των χρειαν ραδιως] ειδησεις· το[ν] δε μ[ε
[τ ευνοιας συμβουλευ]οντα χαλεπως ευ[ρη
[σεις οπως ουν μη] παρ ετέρου τα λοιπ[α
[ζητηis αλλ εντευθεν] ωσπερ εκ ταμει[ου
[προφερης ωιηθην δ]ειν μηδεν πα[ρα
45 [λιπειν ων εχω σο]ι συμβουλευειν [πολ
[λην δ αν τοις θεois] χαριν σχοιην ε[i μη
[διαμαρτοιμι της δ]οξης ης εχων περι
[σου τυγχανω τω]ν μεν γαρ αλλων το[υς
[πλειστους ευρησομ]εν ωσπερ τω[ν] σιτ[iων
50 [τοις ηδιστοις μαλλο]ν η τοις υγιεινοτα[τοις
[χαιροντας ουτω κα]ι των φιλων τ[οις συν

[ἐξαμαρτανουσι πλ]ησιαζοντας· α[λλ ου
 [τοις νουθετουσι σε δ]ε νομιζω του[ναντι
 [ον τουτων εγνωκε]ναι τεκμηριωι χρ[ω
 55 [μενος τη περι την] αλλην παιδειαν φι
 [λοπονιαι τον γαρ αυτ]ωι τα βελτιστα πρατ [46
 [τειν επιταττοντα τ]ουτον εικος και τω[ν
 [αλλων τους επι την] αρετην παρακαλου[ν
 [τας αποδεχεσθαι μα]λιστα δ αν παροξυν [46
 60 [θειης ορεχθηναι τω]ν καλων εργαων
 [ει καταμαθοις οτι και τ]ας ηδονας εκ του
 [των μαλιστα γνησιω]ς εχομεν· εν μεν
 [γαρ τωι ραθυμειν και] τας πλησμονας α
 [γαπαν ευθυς αι λυπαι] ταις ηδοναις παρα
 65 [πεπηγασι το δε περι] την αρετην φιλοπο
 [νειν και σωφρον]ως τον εαυτου βιον οι
 [κονομειν αι τας] τερψεις ειλικρινείς

3-4. το μ[ε]ν σωμα: so ΔΠΣΥ P. Berl.; τῷ μὲν σώματι Γ. Drerup, with Blass, writes τῷ σώματι μέν.

την] δε ψυχην: so ΠΣΥ; τῇ δὲ ψυχῇ Γ. φιλοπ. . . ψυχην om. P. Berl.

5. ἐπι]στημι: ἐπιστήσῃ ΣΥ.

7. [ε]ρειν: so probably the papyrus, not [λε]γειν with ΔΠ P. Berl.

9-11. The sentence νομιζ[ε] . . . περιλυπος stands in this position in all MSS. and is retained there by Drerup. H. Wolf transposed it and ll. 12-16 δυο . . . λεγειν, an arrangement adopted by subsequent editors.

11. ουδε: l. ουτε.

12. π[ο]ιου καιρ[ο]υς: καιρους ποιου Υ Stobaeus.

17. κ[αι λυπου]: so Α; λυπου δέ Γ, &c. The remains of the κ are slight, but they are inconsistent with λ.

30. The grave accent on αισχρας should have been a circumflex.

31. παντων: πάντοτε Σ, πάντως Υ Stobaeus.

32. To add η φυσις (ΠΣΥ Stobaeus) after σπουδαιοις would clearly overload the line, and these two words were no doubt omitted as in Γ P. Berl. They are retained by Blass and other editors, but not by Drerup.

33. The angular paragraphus below this line marks a new section.

40-1. μ[ε]τ ευνοιας συμβουλευ[οντα]: σοι συμβ. μετ' εὖν, ΔΠ, συμβουλευσοντα μετ ευν. P. Berl.

42. παρ ετερου τα λοιπ[α]: so Γ; τὰ λοιπὰ μὴ παρ' ἐτ. ΔΠ and P. Berl. (ετερων).

44-5. It is possible that αν preceded εχω as in ΔΠΣΥ; the syllable λι may have stood in l. 44.

47. ης: ην ΔΠ.

55. παιδειαν: so Γ P. Berl., P. Arg.; σου παιδείαν ΔΠΣΥ.

57. τω[ν αλλων]: τους αλλους P. Arg.

61. εκ; τὰς ἐκ Α. The supplement at the beginning of this line is rather longer than would be expected, but, as it includes four iotas and two omicrons, may be passed.

66. εαυτου: the scribe first wrote εαυτων. εαυτου ΑΠ Stobaeus, αὐτου Γ.

1096. ISOCRATES, *Panegyricus* AND *De Pace*.

10 x 7.3 cm.

Fourth century.

A practically complete though much wrinkled and discoloured leaf of thin vellum, containing the conclusion of the *Panegyricus* and the beginning of the *De Pace*, separated by the titles of the two orations. The measurements of the leaf are similar to those of 1080; it bears no decipherable number, but this must have been a rather bulky little volume, consisting of at least 150 such leaves. The handwriting is a well-formed upright uncial, of medium size, belonging to the so-called biblical type and attributable to the fourth century; some accompanying cursive documents ranged in date from the third century to the fifth. Corrections have been made in blacker ink by a second hand, which has also added stops in three positions, occasional breathings, &c. Textually there is little to remark beyond the usual absence of well-defined affinities to mediaeval MSS.: an agreement with Γ in l. 14 is immediately followed in l. 19 by a 'vulgate' (Α) reading. No comparison is possible with the British Museum papyrus of the *De Pace*, since the commencement of that copy is lost. My collation depends on the edition of Blass.

Verso.

και τοις αλλοις μεγαλῶ

αγαθων αιτιοι δοξ[ο]υ

σιν ειναι >>> —

>>>> — < πανηγυρικος >

5 < περι της ειρηνης >

απαντες μεν ειωθασιν οι

παριοντες ενθαδε ταυτα

μεγιστα φασκειν ειναι

και μαλιστα σπουδης αξι

10 α τηι πολει περι ων αν αν

τοι μελλῶσιν [σ]υμβουλευ
 ειν· ου μην [α]λλ ει και περι
 αλλων τινων πραγματῶ
 ηρμοσεν τοιαυτα προει
 15 πειν. δοκει μοι πρεπειν
 και περι των νυν παρον

Recto.

των έντευθεν [π]οιησασθαι
 τ[η]ν [αρ]χην· ἤκομεν γαρ
 εκκλησιασποντες περι τε
 20 [π]ολεμου και ειρ[η]νης ἃ
 μεγιστην εχει· δυναμιν
 τωι
 εν τωι βιωι των ανθρω
 πων· και περι ων αναγκη
 τους ορθως βουλευομενους.
 25 αμεινον των αλλων πρατ
 τειν· το μεν ουν μεγαθος
 υπερ ων συνεληλυθαμῆ
 τηλικουτον εστιν· ορω
 3 δ'[[ε]] υμας [ου]κ [ε]ξ ισου των
 30 λεγοντων [τ]ην ακροασῖ
 ποιουμενους· αλλα τοις
 μεν προσεχοντας τον
 νουν· των δε ουδε [[τη]ν]

5. περι της ειρηνης: περι εἰρήνης Γ, περι τῆς εἰρήνης ἢ συμμαχικός vulg.

11. [σ]υμβουλευειν: συμβουλευσειν MSS.

14. ηρμοσεν: so Γ (-ε); ἡρμοξε vulg.

16. νυν: νυνι vulg.

19. περι τε: so Dionys. Hal. *Isocr.* 16 and vulg.; om. τε Γ.

22. The corrector's reading is that of the MSS.

24. βουλευομενους: so MSS.; βουλευσαμένους Dionys.

33. την was perhaps repeated by an inadvertence on the next page and therefore deleted here. A thick ink-mark between δε and ουδε may have come through from the other side.

1097. CICERO, *De Imp. Cn. Pompei* AND *In Verrem* II. i.

15.4 × 8.4 cm. Fifth century. Plate VI (recto).

Two fragments from Egypt of the *Pro Plancio*, on vellum, were published last year by S. de Ricci (*Mélanges Chatelain*, pp. 442-7), to be followed a few months ago by a papyrus of the Second Oration against Catilina (P. Rylands 61), and still more recently by another of *In Verrem* II. i (ed. F. Ramorino in *Papiri d. Soc. Ital.*). A fourth Ciceronian fragment now makes its appearance. It is a portion of a leaf from a papyrus book, containing the conclusion of the speech *De Imperio Cn. Pompei* and the commencement of the *Actio Secunda* against Verres. The script is a small and upright half-uncial, with some tendency to a more cursive style, especially towards the ends of lines; the linked form of *t* with the cross-bar at an angle and continued to form the base of the next letter is occasionally employed, e.g. in l. 22 *auctoritate*. Greek documents of the fifth century were found in the company of this papyrus and to that century it is itself suitably referred. With the commencement of the Verrine oration the hand becomes rather heavier, and very likely the new speech was begun on another day or with a different pen. The ink throughout is of the brown colour common at the period. The lines are long, and the leaf when complete must have measured some 18 cm. across, the column of writing having a width of about 13.5 cm. With an allowance of 5 cm. for the margin at the top and bottom, the height of the leaf may be estimated at some 29 cm., the proportions being thus very much the same as those of 1011. A great deal can be got into a page of this size, with small writing and closely packed lines; and a further economy of space was attained by the abbreviation or contraction of certain common words. For punctuation a single high point was used, accompanied by a short interval before the next letter, e.g. l. 62.

In the text of this papyrus the chief point of interest is its relation to the Harleianus (H). Noteworthy agreements with that manuscript occur in ll. 12, 28, and 31, in the two latter passages against all other authorities. On the other hand 1097 and H are opposed in ll. 18, 21, 41, and 44. The affinity between the two, therefore, seems to be weaker than that between H and the Turin palimpsest. Readings peculiar to the papyrus are limited to two slight variations in the order of words (ll. 25-6, 42-3), an apparently erroneous addition in l. 29, a fairly evident interpolation in l. 58, and the insertion of *viri*, which is of very questionable value, in l. 13. The collation given below is based on the Oxford editions of Clark and Peterson, supplemented occasionally by

that of Baiter-Halm. Orthographical details such as *adque*, *optume*, *inprobari* are not noticed.

Recto (§§ 60-65).

Plate VI.

- adq> Hispa[ni]ense ab uno imperatore eē confecta duasq> urbes potentissimas
 quae huic imperio maxime
 min[i]ta[b]antur Carthaginem adq> Numantiam ab eodem Scipione eē deletas
 n̄ commemorabo
 nuper ita [vobis patribusq> vestris eē visum ut in uno C. Mario spes imperi
 poneretur ut idem cum Iugurtha idem
 cum Cimbris idem cum Teutonis bellum administraret in ipso Cn. Pompeio
 in quo novi constitui nihil volt Q.*
- 5 *Catulus qua[m] multa sint nova summa Q. Catuli voluntate constituta
 recordamini quid tam novum
 quam adul[escentulum] privatum exercitum difficili r̄ p̄ tempore conficere
 confecit huic praeē prae
 fuit rem optume ductu suo gerere gessit quid tam praeter consuetudinem
 quam homini peradu
 lescenti cuius aet[as] a senatorio gradu longe abesset imperium adq> exercitum
 dari Siciliam permitti
 adq> Africam bellu[mq> in ea provincia administrandum fuit in his provinciis
 singulari innocentia*
- 10 *gravitate virtute [bellum in Africa maximum confecit victorem exercitum
 deportavit quid
 vero ta[m] inauditum quam eq R> triumphare at eam quoq> rem populus R> n̄
 modo vidit sed omnium etiam
 studio vis[en]dam et co[n]celebrandam putavit quid tam inusitatum quam ut
 cum duo consules cla
 rissimi viri fortissim[iq> essent eq R> ad bellum maximum formidolosissimumq>
 pro consule mitte
 retur missus est quo quidem tempore cum esset n̄ nemo in senatu qui diceret
 n̄ oportere*
- 15 *mitti hominem pr[i]vatum pro consule L. Philippus dixisse dicitur n̄ se illum
 sua sententia pro consule sed
 pro cons> mittere tant[um] in eo r̄ p̄ bene gerendae spes constituebatur ut duorum
 consulum munus unius
 adolescentis virtuti committeretur quid tam singulare quam ut ex senatus
 consulto legib> solutus consul ante*

f[ic]eret quam ullum al[iu]m magistratum per leges capere licuisset quid tam incredibile quam ut iterum

eq R> ex senatus consulto triumpharet quae in omnib> hominib> nova post hominum memoriam con

20 stituta sunt ea tam multa [n̄ sunt quam haec quae in hoc uno homine vidimus adq> haec tot exempla

tanta ac tam hominem a Q. C[ae]tuli adq> a ceterorum eiusdem dignitatis amplissimorum hominum

auctoritate qua re videant ne sit periniquum et n̄ ferendum illorum auctoritatem de Cn.

Pompei dignitate a vobis cōprobatum semper eē vestrum ab illis de eodem homine iudicium populiq> R>

auctoritatem improbari p[re]sertim cum iam suo iure populus R> in hoc homine suam auctoritatem vel

25 contra omnes qui dissentiunt possit defendere propterea quod isdem istis reclamantib> vos illum

unum ex omnib> deligistis quem bello praedonum praeponeretis hoc si vos temere fecistis et r̄ p̄

parum consulistis recte [isti studia vestra suis consiliis regere conantur sin autem vos plus tum in r̄ p̄

vidistis vos istis re[p]ugnanti[b> per vosmet ipsos dignitatem huic imperio salutem orbi terrarum attulistis

quā[r]e aliquando i[sti] p[ri]ncipēs et sibi et ceteris populi R> universi auctoritati parendum eē fateantur

30 adq> in hoc bello Asiatic[o] et re[gio] Quirites n̄ solum militaris illa virtus quae est in Cn. Pompeio singularis

sed aliae quoq> animi virtutes magnae et multae requiruntur difficile est in Asia Cilicia Syria

regnisq> interiorum nationum ita versari nostrum imperatorem ut nihil aliud nisi de hoste ac de

laude cogitet deinde etiam [si qui sunt pudore ac temperantia moderatiores tamen eos eē tales propter mul

titudinem cupidorum hominum nemo arbitratur difficile est dictu Quirites quanto in odio simus apud

35 exte[r]as nationes

- [qui tam nefariis criminib> tam multis testib> convictus] ora iudicum aspicere
aut [os
[suum populo R> ostendere auderet est idem Verres qui fuit semper u]t ad
audendum proiectus
55 [sic paratus ad audiendum praesto est respondet defendi]tur ne hoc qd̄ sibi
reliqui faci]t
[ut in reb> turpissimis cum manifesto teneatur si reticeat et a]bsit tamen
impudentiae suae p[ro]udentem
[exitum quaesisse videatur patior iud> et n̄ moleste fero] me laboris mei vos
virtutis v[est]rae
[fructum eē laturus nam si iste id fecisset quod prius sta]tuerat ac delibera-
verat ut n̄ [
[adesset minus aliquanto quam mihi opus esset cognosceretur] quid ego in hac
accusatione cōn
60 [paranda constituendaq> elaborassem vestra vero laus tenu]is pl̄ne atq>
obscura iud> [esset
[neq> hoc a vobis populus R> expectat neq> eo potest eē content]us si condem-
natus sit is q[ui]
[adēe noluerit et si fortes fueritis in eo quem nemo sit au]sus defendere immo
vero [
[adsit respondeat summis opib> summo studio potentissimoru]m hominum
defendatur cērtet
[mea diligentia cum illorum omnium cupiditate ves]tra integritas cum istius [pe
65 [cunia testium constantia cum illius patronorum minis a]d[q> p[ro]ten]tia
tūm dem[um]
illa omnia victa videbuntur cum in contentionem certamenq> venerint absens
si e]ss[et]
-

6. The abbreviation of *res publica* is nowhere preserved in the papyrus, but it is commended by considerations of space here and elsewhere.

10. *virtute gravitate* T.

12. *et co[n]celebrandam*: so HE; om. others.

13. *viri*: om. MSS.

17. The supplement in this line is of unusual length and perhaps *senatus consulto* was abbreviated, though written out in l. 19.

18. *al[iu]m*: om. H.

19. A stroke indicating abbreviation may have disappeared above the *q* of *egues*.

21. *eundem* hominem: so MSS. except H, which has *eodem homine*; this is adopted by Clark. The omitted words were added by the original hand.

a *Q. Catuli* (?): so ET; *atque Catuli* H, a *Q. Catulo* dett.

- 25-6. *illum*] *unum*: *unum illum* MSS. *deligistis* is also the spelling of T.
28. *istis*: so H: *iis* T, *his* E dett.
29. *qua[r]*: om. MSS. The word may have come in from a failure to recognize that *vos* . . . *attulistis* belonged to the protasis; or perhaps, as Clark suggests, it is a corruption of *Quirites*, the abbreviation of which was frequently misunderstood. We might then suppose that the *Quirites* which H inserts in l. 30 stood earlier in the papyrus.
30. The addition of *Quirites* with H is probable in view of the size of the lacuna, but of course not certain; cf. the preceding note.
31. *animi vir[itu]tes*: so H, Clark; *virtutes animi* others.
41. *quidquid*: so MSS. with the exception of H, which has *si quid* (adopted by Clark).
- 42-3. *gratiam* [*bonam*: *bonam gratiam* MSS. It is improbable that *bonam* was left out entirely, since this would leave the supplement in l. 43 abnormally short. That in l. 42, on the other hand, is rather longer than would be expected, and perhaps *ego* was omitted, as in one of the dett.
44. *vestris* is omitted in H.
- 47-8. The title of the speech following as well as of the one preceding seems to have been given here; cf. e. g. 1096. 4-5 and 1011. 90-1.
52. The apparent shortness of the supplement may be explained by the repetition of the letter *m*.
53. *a* of *aut* is considerably enlarged.
55. It seems clear that *paratus* was not omitted as in D, &c.
58. *ac deliberaverat*, which the MSS. omit, has doubtless come in wrongly from l. 51.
60. Why the *a* of *plane* was written above the line is not clear.
61. The supplement is quite long enough without *enim* after *neque* (so D, &c.) even if *populus* was abbreviated.
64. *istius*: so p Schol. Gronov. and dett.; *illius* others, Peterson. The initial supplement is four or five letters shorter than would be expected.

1098. VERGIL, *Aeneid* ii.

5.2 × 20.8 cm.

Fourth or fifth century. Plate VI (verso).

Examples of Latin MSS. in square capitals are scarce, and this small fragment from the second book of the *Aeneid*, though textually of no value, has a palaeographical interest. The script is not particularly large, but it has the roundness and breadth characteristic of the type. Hands of this kind are attributed to the fourth or fifth century, and there is no reason to put this specimen any later. They may indeed go back to a somewhat earlier period; cf. Wessely, *Stud. Pal.* i. App. The fragment is part of a leaf of thin vellum, which was ruled horizontally and vertically in the usual way with a hard point. When complete the page must have been fairly tall, the column consisting of some twenty-three lines. The text has been revised by a corrector whose blacker ink is

easily distinguishable from the brown of the first hand. He also added occasional marginal notes (l. 42), inserted some stops in the middle position, and touched up others which he already found there. He was not, however, responsible for the marginalia on the recto, which are inscribed in small half-uncials in an ink of the same colour as that of the text and may be attributed to the original writer.

Recto.

[aedicant sectaque intexunt abiete co]stas
 [votum pro reditu s]imulant. ea fama vagatur. *per terras*
 [huc delecta virum sortiti corpora. furtim *a. ebor*
 [includ]unt caeco [lateri penit]usq. cavernas
 20 [ingentis utrumque armato m]ilite complent.
 [est in conspectu Tenedos noti]ssima fama
 [insula dives opum Priami d]um regna maneb[ant
 [nunc tantum sinus et statio] male f[ida carinis

Verso.

Plate VI.

[s]cindi[tur incertum studia in contraria volgus
 40 primus ibi ante omnis m]agna comitante caterva
 Laocon ardens. summa decurrit a[b arce
 Laocoontis et procul. o mise[ri quae tanta in]saniam d[ives
 credit[ⁱe]s avect[os hostis aut ulla putatis
 dona carere [dolis Danaum sic notus Ulixes
 45 aut hoc inclusi f]igno occultantur Achivi
 [aut haec] in nos[tros fabricata est machina muros

17. The supposed *t* in the adscript may be *a*, but *aeras* is hardly suitable.

18. Some further letters of the illegible marginal note may have disappeared.

42. It is possible that three or four letters preceded *Laocoontis*, e.g. *haec*. The meaning of the curved mark, which was inserted by the second hand below this line, is not clear.

1099. GREEK PARAPHRASE OF VERGIL, *Aeneid*.

25.2 X 14.1 cm.

Fifth century.

A leaf, broken diagonally on one side, from a Latin-Greek vocabulary to the *Aeneid*. An analogous text is P. Rylands 61, which contains part of Cicero's *In Catilinam II* with a paraphrase in Greek. There, however, the Latin is transcribed continuously, whereas here it is only excerpted. The Latin words and their Greek equivalents are in parallel columns, both written by one copyist in a well-formed uncial hand of medium size and dating perhaps from the fifth century. The vocabulary extended over at least two books, of which the *explicit* and *incipit*, inscribed in capital letters and enclosed in an ornamental border, are preserved near the end of the second page. A work on so large a scale and executed by so practised a hand is evidently not to be credited to a young learner; and it is surprising to find it so full of blunders. Not only are there frequent errors both in the Latin and the Greek, but the Vergilian order is not always maintained. Words from different verses are sometimes ranged in the same line (e. g. ll. 16, 21) and in two places (ll. 1-6, 27 sqq.) there is a considerable dislocation. Some of the mistakes have been eliminated by a less cultivated hand employing a darker ink, but a good many remain, and no attempt has been made to amend the disturbed order. The corrector is responsible for the accentuation, which in order to assist pronunciation has been applied to the Latin as well as the Greek, stressed syllables receiving an acute accent; in one case (l. 6) a mark of long quantity is used instead. These accents were often very lightly written, and were probably inserted in many places where they are no longer really visible. The leaf, which is of stout vellum, was ruled on the recto with a hard point which has left a light brown mark; the horizontal rulings are doubled so as to regulate the size as well as the line of the writing. There is no trace of pagination.

Recto.

| | | |
|------------------|------------------|-----|
| <i>aspiciunt</i> | θεωροῦσιν | 664 |
| <i>auriat</i> | αντλήση | 661 |
| <i>sparsasq.</i> | και εραντισμενας | 665 |
| <i>conlapsam</i> | ολισθησασαν | 664 |
| 5 <i>iit</i> | πορευεται | 665 |
| <i>moriēmur</i> | αποθάνωμεν | 659 |

| | | | |
|----|---------------------------|------------------------------------------|----------|
| | <i>ab alta</i> | προς τα υψηλα | 665 |
| | <i>conclússam</i> | ^ε συντιναγίσαν | 666 |
| | <i>laméntis</i> | κοπετοῖς | 667 |
| 10 | <i>ululáto</i> | ολολυγμῶι | |
| | <i>inmíssis</i> | εισπεμφθέντων | 669 |
| | <i>ruat</i> | πέση | |
| | <i>C[ar]t[h]a[go]</i> | Καρχηδών | 670 |
| | <i>[per cu]l[mi]nā</i> | ανα τας οροφάς | 671 |
| 15 | <i>[volvunt]r</i> | κυλίωνται | |
| | <i>[exanimis u]nguib:</i> | αψυχος ονυξιν | 672, 673 |
| | <i>[foedans]</i> | μιαινουσα | 673 |
| | <i>[pugnis]</i> | γρόνθοις | |
| | <i>[fraude</i> | ^η] απατα ενέδραι | 675 |
| 20 | <i>[petebas</i> |] ητεις | |
| | <i>[rogus querar</i> | π]υρκαῖα μ[[^ε α]]μψομαι | 676, 677 |
| | <i>[sprevisti</i> | κα]ταφρονησῶ | 678 |
| | <i>[moriens</i> | απ]οθνησκουσα | |
| | <i>[ad fata</i> | προ]ς τας μοιρας | |
| 25 | <i>[eadem vocasses</i> | ... τα]ς αυτας κεκληκεις ^ε ᾱ | |
| | <i>[ambas</i> | ... αμφ]οτέρος | 679 |
| | <i>[evaserat fove</i> | εξανεβεβ]ηκει κς ηδη | 685, 686 |
| | <i>[batq.</i> | ετρεφε] | |
| | [|]τιην | |
| 30 | [|] | |
| | [|] | |
| | [|] | |
| | [|]ι | |
| | [|] | |
| 35 | [|]ν | |
| | . | . | . |

Verso.

| | | |
|---------------------------------------------------------------------|-----------------------------------------------|----------|
| <i>deficit cubitoq'</i> | ατ[ω]νεῖ ^ο κς ^ς ανκωνει | 689, 690 |
| <i>laevāvit toro</i> | εκουφισεν στρωμνη | 690, 691 |
| <i>revoluta est</i> | ενεκυλίσθη ^ε | 691 |
| <i>quaestvit</i> | εζήτησεν | 692 |
| 40 <i>reperta</i> | ευρεθέντα ^η | |
| <i>difficilis</i> | δυσχερής | 694 |
| <i>obitus</i> | απεδ[ε]ύσις ^ο | |
| <i>luciantem</i> | αντιπαλέουσιν | 695 |
| <i>nexaeq'</i> | και δεδεμέναι | |
| 45 <i>artus mérita</i> | μέλη αξία ^α | 695, 696 |
| <i>peribit</i> | απόλλυτο ^α | 696 |
| <i>nóndum</i> | ουδωπω | 698 |
| <i>flávum</i> | ξανθόν | |
| <i>Prosérpina</i> | Περσεφ[ο]ν[η] | |
| 50 <i>abstulerat</i> | αφιλα[το] | 699 |
| <i>damnāverat</i> | κατέκ[ρινε] | |
| <i>Órco mille</i> | Χαε[ι] | 699, 701 |
| <i>adverso</i> | [εν]α[ντιω] | 701 |
| <i>dévolat</i> | [| 702 |
| 55 <i>Diti huic</i> | [| |
| <i>séquat</i> | [| 704 |
| <i>calor</i> | [| 705 |
| } <i>expls</i> [<i>lib. iiii</i> } <i>incipit lib. v</i> } [| | |
| 60 <i>in[terea]</i> | | 1 |
| <i>α[quilone] (?)</i> | | 2 |
| <i>ρ[olluto] (?)</i> | | 6 |
| <i>ν[otum] (?)</i> | | |
| . [| | |
| | | |

5. *iit*: l. *it*.
 7. *ab*: l. *ad*.
 10. *ululato*: cf. M *ululat*[[*o*]]*u*.
 15. It may perhaps be inferred from *κυλιονται* that *volvuntur* and not *volvantur* was written. *volvuntur* is the original reading in Pc and was inserted by the second hand in γ.
 17. Some other letter was originally written in place of the first *a* of *μιαωνουσα*.
 21. *π]υρκαϊα* should be oxytone, and possibly the accent, though actually nearer to the *i*, was intended for the *a*. The accent on *μελη* in l. 45 is similarly somewhat misplaced.
 22. Why the imperative *κα]ταφρονησον* was written is not easy to see.
 25. Nothing is wanted before *τα]ς* and probably a defect in the leaf caused the Greek line to be begun further to the right than usual; cf. l. 26. Several other flaws occur in this leaf. *εμε τ]ας* would be an unnatural order.
 26. *]οτερος* here can hardly be anything else than the termination of *αμφοτερος*, for *αμφοτερας*, the accented *ε* being a survival of the correct termination. But *αμφ]οτερος* does not account for the space, and since *ο αυτος αμφ]οτερος* would more than fill it, this line tends to confirm the hypothesis suggested by l. 25 of a flaw in the vellum at this point.
 27-8. The remains of the Greek appear to suit nothing in the Latin nearer than ll. 685-6.
 29. If ll. 27-8 are rightly reconstructed, there was very probably a disturbance in the order of the entries, as in ll. 1-6, and ll. 29 sqq. may return to one of the earlier verses. *]την* however is rather intractable unless we go back as far as l. 675 *hoc illud fuit*, which might perhaps be represented by *εκεινο τουτι ην*. This would be of about the right length, but is not particularly satisfactory.
 35. Clearly marked rulings terminate three or four lines below this one, but there are faint traces of further rulings lower down, and the column may have continued some ten lines beyond l. 35.
 37. The second *o* of *toro* has been converted from a *u*.
 39. *quaesivit*: *v* and *t* were written by the corrector over *t* and *s* (*quaesitis*).
 43. l. *αντιπαλαιουσαν*.
 44. l. *nexosq(ue)*. The Greek shares the error.
 46. l. *peribat*.
 47. *nondum*: *necdum* Pγ. The first *ω* of *ουδωπω* is rather damaged and the misspelling was possibly amended.
 55. l. *hunc*.

IV. DOCUMENTS OF THE ROMAN AND
BYZANTINE PERIODS

(a) OFFICIAL.

1100. EDICT OF A PRAEFECT.

15.7 × 11.8 cm.

A.D. 206. Plate V.

A circular letter addressed by the praefect Subatianus Aquila to the strategi of the Heptanomia enclosing a copy of an edict which they are directed to post up in conspicuous places for a period of not less than thirty consecutive days. The edict is unfortunately disfigured by extensive lacunae which render it difficult to follow the sense at all closely, and not much more can be said than that the object aimed at was the repression of official extortion, *διασεισμός*. Complaints of this are not rare in the papyri (e.g. 240. 5, 284. 5, 285. 12, P. Amh. 81. 6), and prohibitions of it go back to Ptolemaic times (cf. P. Paris 61, P. Tebt. 5. 138-43, &c.). What particular class or classes of officials the praefect on the present occasion had in view is not apparent.

The text, which is on the verso, is copied in a hand approximating to the literary type, and so, being accurately dated, has a certain palaeographical interest. On the recto is 1110.

Σουβατιανὸς Ἀκύλας στρατηγοῖς ζ' νομῶν [καὶ Ἀρσινόϊτου χαίρειν. διατάγμα-
τος προτεθέντος ὑπ' ἐμοῦ ἐν τῇ λαμπροτάτῃ πόλει τῶν Ἀλεξανδρέων
ἀντίγραφον

ὕμεῖς φροντίσατε εὐδήλοισι γράμμασι ἐπὶ τῶν μητροπόλεων καὶ ἐν τοῖς
τῶν νομῶν φα-

νερωτάτοις τόποις προ(θ)εῖναι μὴ ἔλαττον τριάκον[τα ἡμερῶν κατὰ μίαν
τινὰ πε-

| | | |
|---|-------------------------------------------------|------------|
| 5 | ρίοδον. ἐρρωσθαι ὑμᾶς βούλομαι. ἔτους ιε' Ἀθ[ρ] | 25 letters |
| | μονων [[υ]] ἐπιμο[. .]ως ὑποκιμένων διασιο[μεν | 23 " |
| | μανθάνων [[κα[.]] δι[.]] τῶν ἔργων ἐπανόρθ[ωσιν | 22 " |
| | ὑπομνήσει [κα]λῶς ἔχειν ἐνόμισα [. . .] [| 23 " ἐ- |

| | | |
|----|---------------------------------------------------------------------------------|------------|
| | πὶ τοῖς τοιούτοις [ν]όμοις ἀπο[.]αντες τινὰς ο . [| 23 letters |
| 10 | τος τῆς τάξεως [. . . παρ]άδειγμα κλη[σ]θήσεται[ι,] οἱ δὲ [| 22 " |
| | [. . .]ων κατὰ τ . [.]ομηδονη παρὰ σύστημα [| 21 " |
| | [. . .]ν δὲ ἀθ[.]ντές τινα κατὰ τοιαύτην πρόφ[ασιν | 17 " |
| | [. . .]οις ου[.] . διασειόμενοι καὶ ἐνοχλούμενο[ι | 16 " |
| | [. . .]των τ . . . [. . .]ν διασιόντων τῶν εἰς ταῦτα ὑπῆρη . [| 17 " |
| 15 | [με]τὰ παρρησίας, καὶ ἐλεγχθῶσι, τῆς προσηκούσης τεύξ[ονται τιμωρίας. εἰ δὲ . . | |
| | [. . .] . ροιντο τοῖς διασείουσι καὶ περιμένειεν καὶ αὐτοῖ . [| 17 letters |
| | [ἐν] τῇ χάρα τῶν ἀδικουμένων ἀλλὰ ἐν τῇ τῶν α νω[| " " |
| | [. . .]νοι τῶν τοιούτων εἰσπράξεως νομισθ[.] . προ[| " " |
| | [. . .]νοις κολλητιῶσι ἀπέχεσθαι τῶν ἐντ[| 28 " |
| 20 | [. . .] μὴ προσφθίρεσθαι αὐτὸ εἰς καταλ[| " " |
| | [διά]ταγμα φωραθεῖεν ἐπὶ τουτο[. . .]σ . [| 29 " |
| | [. . .]αδοθήσονται καὶ οἱ χρώμενοι [| " " |
| | [πρ]οετέθη ἐν Ἀντινόδου πόλ(ει) ὑπὸ Αρι[| " " |

3. ὕμεις Pap. 4. ν of ελαττον added above the line. 5. αι of ερρωσθαι written over ε. 14. ὑπῆρη . [Pap. 17. τη before των added above the line. 19. ι of νοις added above the line. 23. ὕπο Pap.

1. For Subatianus Aquila cf. the note on 1111. i. 3-5. The extent of the lacunae at the ends of the lines is uncertain, but can hardly be less than I have supposed. The loss in ll. 2-23 has been roughly calculated on the basis of the supplement adopted in l. 1.

2. Ἀλεξανδρέων: Ἀντινοέων might be preferred on account of l. 23, but Alexandria is the natural place of promulgation. If Ἀντινοέων were supplied, χωρὶς Ἀντινοῖτου would presumably have to be added in l. 1; cf. e.g. B. G. U. 484. 9-10.

3. εὐδήλοισ γράμμασι: cf. P. Hibeh 29. (a) recto 9 γράψας εἰς λεύκωμα μ[ε]γάλοις γράμμασιν ἐκτιθέ[ω, Dittenberger, *Or. Gr. Inscr.* 665. 11-13 ἐν] τε τῇ μητροπόλει τοῦ νομοῦ καὶ καθ' ἑ[καστον τόπον] αὐτὸ προθεῖναι σαφές καὶ εὐσήμοις [γράμμασιν,] ἵνα [παν]τὶ [ἐκ]δηλα (ῖ[εὐ]δηλα) γένηται. For the supplement at the end of the line cf., besides that inscription, *ibid.* 664. 4-5, B. G. U. 1086. ii. 3-4.

4. In B. G. U. 372. ii. 18 the period specified is three months.

5. βούλομαι is the word also used in the analogous circular B. G. U. 646. 7, and in the letter of Subatianus Aquila published by F. Zucker in *Sitzungsb. der K. Preuss. Akad.* 1910, p. 713. Zucker's remark that βούλομαι in place of εὔχομαι is 'ganz gegen die Regel' is somewhat misleading; βούλομαι seems to have been preferred in the praefect's bureau.

10. κληθήσεται, if rightly read, may be for κληθήσεται; κλήειν and κλήζειν are unlikely here.

11. Perhaps μηδέν was meant; the writer was clearly not very accurate.

14. ὑπῆρη cannot be read, but perhaps the second η is a mistake for ε.

19. κολλητιῶσι is a remarkable word; the fourth and fifth letters might be read as αν, which, however, does not improve matters. τ, not γ, is clear. A Grecism of *collatio* is hardly likely at this date.

22. If the verb is [παρ]αδοθήσονται, the first syllable would probably belong to the previous line. The number of letters lost at the beginnings of ll. 11-22 is not precisely fixed.

1101. EDICT OF A PRAEFECT.

28.7 × 17.7 cm.

A.D. 367-70.

Copy of an edict prohibiting recourse to military praepositi on the part of civil litigants. The name of the praefect issuing this decree is given as . . . lmius Statianus, i. e. no doubt Flavius Eutolmius Tatianus (Dittenberger, *Or. Gr. Inscr.* 723), who held office in A.D. 367-70; cf. *Cod. Theod.* xii. 18. 1, Cantarelli, *La Serie dei Prefetti*, ii. p. 34. He begins by stating that the illegal abuse of military jurisdiction was a matter of his own personal knowledge (ll. 2-12). Jurisdiction over civilians belonged to the praefect (ll. 13-15) and their recourse to praepositi was only permissible when justice was required locally against a soldier (ll. 17-21). Nothing else justified neglect of the proper civil courts, and future offences in this regard would be punished by deportation or confiscation, according to the rank of the delinquent (ll. 22-5). The text breaks off in an incomplete sentence ordering the local riparii to report any cases which they might detect; probably only a few words were wanted to conclude the copy of the edict, and if they were added it must have been either along the lost left-hand margin or on a separate sheet of papyrus, for this one is complete at the bottom and on the right-hand side, and there is no indication of a second sheet having been joined on.

The encroachment against which this proclamation is directed of the military authority in judicial matters is illustrated by the frequently recurring imperial constitutions on the subject during this period. In *Cod. Theod.* xii. 1. 128 of A. D. 392 it was ordained *Militaribus viris nihil sit commune cum curiis; nihil sibi licitum sciant, quod suae non subiectum est potestati*; cf. *id.* i. 21. 1 *Numquam omnino negotiis privatorum vel tuitio militis vel executio tribuatur* (A. D. 393), ii. 1. 9 *Si quis neglectis iudicibus ordinariis sine caelesti oraculo causam civilem ad militare iudicium crediderit deferendam, praeter poenas ante promulgatas intellegat se deportationis sortem excepturum* (cf. l. 24 below *ὑψηλὸν οὐκ ἔσται κελεύω*), *nihilominus et advocatum eius decem librarum auri condemnatione feriendum*, *Cod. Just.* i. 46. 2 *Præcipimus, ne quando curiales vel privatae conditionis homines ad militare exhibeantur iudicium* (cf. ll. 24-5 below). Military

arrogance and aggression form one of the main themes of the oration of Libanius *De patrociniis* (cf. §§ 4-5, 23, &c.); and a concrete instance is provided by P. Brit. Mus. 408, where a complaint is brought against a praepositus that he had prevented certain criminals from being brought to justice (about A. D. 346).

Ἀντίγραφον διατάγματος.

- [Φλαύιος Εὐτόλμιος Στατιανὸς ὁ λαμπρότατος ἑπαρχὸς Ἑγύπτου λέγει·
 [οὐ] μὲν . ε . ρεῖσει καὶ π[αρ' ὀ]λίγων τῶν πρώτων
 [πυθόμενος], ἀλλὰ πρὸς διδασκαλίαν τρόπον τινὰ λαμβάνων
 5 [ἐκ τῶν εἰ]ς ἑκάστ[η]ν πόλιν τε καὶ ἐνορίαν γιγνομένων.
 [ἔγνων γὰρ] ἐξ ἐν[τ]εύξεων ὥς τινες τῶν ιδιωτῶν τὴν
 [τύχην] ἀν[ε]υ πλ ιας, εἴτε ὑπὸ κακίας ἢ καὶ ὑπὸ κακο-
 [βουλείας] τῆς πρ[ο]αιρέσεως βουλόμενοι τοὺς διαδικοῦν-
 [τας πάνυ κ]αταπονῆν, προσφεύγουσιν τοῖς κατὰ τόπον πραι-
 10 [ποσίτοις] βιβλία τούτοις ὥς ἐπιδιδόντες καὶ παρασκευάζον-
 [τες ἐκπρ]άττεσθαι παρ' αὐτῶν τοὺς τὴν τύχην, ὥς ἔφην,
 [ιδιώτας.] ὅτι δὲ κεκώλυται παρὰ τοῖς νόμοις τοῦτο, δῆλον·
 [τῷ γὰρ π]ραιποσίτῳ μὲν [[των]] στρατιωτῶν ἄρχιν ἔξεστι,
 [ιδιωτῶν] δὲ οὐκέτι, τοὺς δὲ ἄρχοντες τῆς ἐπαρχίας ἐθ . .
 15 [. ι]ν τούτοις κα[ὶ] δέχεσθαι προσειόντας παρεγγυ-
 [ᾶται. τοι]γάρτοι διὰ τοῦδε τοῦ προγράμματος ἅπασιν
 [δῆλόν ἐσ]τιν τοῦ λοιποῦ. εἰ γάρ τις τῶν ιδιωτῶν παρὰ
 [στρατιώτ]η τι ἔχοι κα[ὶ] θαρσῆσῃ τῇ ἐκδικίᾳ τοῦ πραιποσίτου
 [καὶ ὡς βοηθ]ηθήσεται παρ' αὐτοῦ πέποιθεν, προσείτω· οὐδὲ γὰρ
 20 [δύναται] ἐπὶ τῶν τόπων τῆς προσηκούσης τυγχάνιν
 [παρ' ἄλλο]ν βοηθίας. εἰ δὲ πρὸς ιδιώτην τὴν τύχην, μὴ δι-
 [απιδράτ]ω τοῦτο ποιεῖν. εἰ γάρ τις ὅπτι παραλιμπάνων
 [τὸ οἰκε]ῖον δικασ[τ]ήριον ἐφ' οὗς δὲ οὐ προσῆκεν καταφεύ-
 [γων ποτέ,] δημοτικῇ[ς] ὅν τύχης, τοῦτον νῆσον οἰκῆσαι κελεύ-
 25 [ω, ἐὰν δὲ ἦ] βουλευτής, δημεύσει ὑποβάλλω. διὸ παρεγγυῶ τοῖς
 [ἐπὶ τόπων] ῥιπαρίοις ἢ, εἴ τινα τῶν ιδιωτῶν καταλάβοιεν παρα-
 [λιπόντα τ]ὸ οἰκίον δ[ι]καστήριον ἐπὶ πραιποσίτους καταπεφευγὸτ[α]

2. 1. Τατιανός.
 from ι.
 παραλιμπάνων.

4. . λαμβάνων.
 14. υ of τους corr. from ι. ἄρχοντες is for -τας.
 23. ς of ους added above the line.

9. Second ο of προσφεύγουσιν corrected
 22. 1. ὀφθείη
 24. 1. ὧν.

‘ Copy of an edict. Proclamation of Flavius Eutolmius Tatianus, most illustrious praefect of Egypt. [My orders are] not based on information gained by . . . and from a few first comers, but on instruction in a way derived from what occurs in every city and district. I learn from petitions that some persons of civil status, without [excuse ?], whether from malice or from perversity of judgement, in their desire thoroughly to worst their adversaries at law, have recourse to the local praepositi, presenting petitions to them and procuring exactions by their means from persons, as I said, of civil status. That this is forbidden by the law is clear. For a praepositus has authority over soldiers, but not over civilians; it is enjoined on the praesides to [govern] them and to receive their applications. This, therefore, is for the future made clear by this proclamation. If any civilian has a difference with a soldier and relies on the vengeance of the praepositus and is confident of receiving assistance from him, let him apply; for he cannot obtain requisite assistance on the spot from any one else. If, however, it is with a person of civil status, let him not attempt to do this. For should any one ever be discovered leaving his proper court and having recourse to unauthorized persons, if he is a man of common rank, I order him to be deported, and if he is a senator, I subject him to confiscation of property. I therefore command the local riparii, if they catch any civilian who has left his proper court and had recourse to praepositi . . . ’

3 sqq. This construction is not very satisfactory, and it is quite possible, as Mitteis suggests, that ἔγνω preceded οὐ in l. 3 and that there is no full stop at the end of l. 5. But on that view of the passage I should prefer to write [ἔμαθον, οὐ], and to keep [ἔγνω γὰρ] εἰς ἐντεύξεων as a parenthesis instead of substituting, as he proposes, something like [καθάπερ]. Neither τῇ ῥήσει nor ἀκροάσει suits the remains after] μέν.

5. εἰς ἐκίστ[η]ν: this use of εἰς for ἐν is frequent in the Κοινή, e.g. Diodor. xiii. 12 καθημένους εἰς Σικελίαν, Luke xi. 7 τὰ παιδία . . . εἰς τὴν κοίτην εἰσίν. For ἐνορία cf. P. Leipzig 64. 45 ἡ πόλις καὶ αἱ κῶμαι τῆς ἐνορίας, and on the significance of this conjunction of πόλις and ἐνορία, Gelzer, *Byz. Verwalt. Aeg.* p. 62.

7. The illegible word after ἀν]εν may begin with προσ, and προστασίας would be reconcilable with the very slight remains. But such a recognition of the principle of *patrocinium* seems inconsistent with the quite general terms of the prohibition in ll. 17 sqq., as well as with the trend of contemporary legislation (cf. e.g. de Zulueta, *De Patroc. Vicorum*, Gelzer, *Byz. Verw.* pp. 69 sqq.), and a vaguer expression like ἀν]εν προφάσεως would be preferable. προφάσεως, however, cannot be read, and the letter after π is more probably λ or ο than ρ, of which part of the tail should be visible. ἀν]εν too is uncertain; εν may belong to the following word. κακο[βουλ(ε)ία]ς produces a tolerable antithesis to κακίας, but is highly conjectural.

13-14. By *Cod. Theod.* ii. 1. 2 (A. D. 355) military jurisdiction was limited to criminal cases in which the defendant was a soldier; in *Cod. Just.* iii. 13. 6 (A. D. 413) it extends to civil cases of a like character. A differentiation of suits in which one of the parties was a soldier is recognized in ll. 17 sqq. below. No distinction is, however, drawn between criminal and civil cases.

ἀρχοντες τῆς ἐπαρχίας: cf. e.g. *Cod. Just.* i. 4. 30 τὴν τῶν ἀρχόντων τῶν ἐπαρχιῶν περιμένειν χειροτονίαν,

15. An infinitive is to be supplied before τοῖτοis.

19-21. Cf. *Cod. Just.* iii. 13. 6 (A. D. 413) *praesertim cum id ipsum e re esse litigantium videatur constetque militarem reum nisi a suo iudice nec exhiberi posse nec, si in culpa fuerit, coerceri*. The supplement in l. 19 is somewhat long, and perhaps βον]θήσεται was written; cf. Daniel (Theodot.) xi. 34.

21. The active form διαπειρᾶν is used by Plutarch, *Pomp.* 51.

24. νῆσον οἰκῆσαι: *in insulam deportari*; cf. e.g. *Dig. xxxii. 1. 3 deportatos autem eos accipere debemus quibus princeps insulas adnolavit vel de quibus deportandis scripsit*, i. 12. 1. 3 *relegandi deportandique in insulam . . . licentiam habet*. For δημοτικῇ[s] cf. P. Leipzig 65. 12 δημ. [λ][το]υργίας.

25. βουλευτής: the final letter is possibly ν, e.g. τὸν δέ] βουλευτὴν δημεύσει ὑποβάλλω.

1102. REPORT OF LEGAL PROCEEDINGS.

20.4 × 25.5 cm.

About A. D. 146.

A report of a judgement delivered by a hypomnematographus, Cerealis. There are very slight remains of the column preceding that printed below, and perhaps the earlier history of the case was originally prefixed. It was evidently a complicated and difficult matter, for references are made to decisions already given concerning it by the praefect Valerius Proculus (ll. 7) and the juridicus Neocydes (ll. 16, 24),—familiar names which supply an approximate date for the present proceedings. The principal parties to the suit were the representatives of a city (Oxyrhynchus?) and one of its citizens, a certain Eudaemon, the question at issue being the ownership of some property to which Eudaemon was the successor and the city asserted claims. Cerealis re-affirms a decision of the praefect Proculus directing Eudaemon to hand over to the city for the gymnasiarchy a quarter of the property, with exception of a part which had been bestowed as a dowry (ll. 7–11). He ordains a further investigation by the local strategus of the question whether certain land was included under the will—presumably that under which Eudaemon had inherited the property—and if the answer should be in the negative, that the land was to belong to the city (ll. 11–15). The ownership of some furniture and slaves had already been determined by Neocydes (ll. 15–16). A request was then made by the city-delegates to be allowed to keep the revenues of the above-mentioned land, and these were awarded to them apparently for one year (ll. 16–18). Eudaemon complains that his revenues had been impounded, and Cerealis replies that they should be released when the terms of his judgement had been complied with, and declines to reconsider further questions raised by the delegates (ll. 18–24).

Ἀ[ντίγραφον] ἀ[π]οφάσεω[s]. (ἔτους) .] Ἀθὺρ κα.

[.] . [.] ρο[.] .] ω[.] . . [.] .] .] υ[.] . . [.] .] . λιτι . . [.] ο[.] . .
καὶ Σ[.]] σου Ερη[.] . [.] συ . [.] .] s καὶ τῶν [σ]υ[ν] αὐτοῖς καὶ Εὐ[δ]α[μό]ν[ο]s καὶ
Α . . . λ . . [.] . . . χω . . . [.] Κελέαρις ὁ [ι]ε[ρ]εὺς καὶ ὑπομνηματογράφος

- 5 σκ[εψ]ᾶμ[ενο]ς μετὰ τῶν παρόντων ὑπηγόρευσεν ἀπόφασιν ἢ καὶ
 ἀνε[γνώσ]θη καὶ[ᾶ] λέξιν οὕτως ἔχουσα· ἀκολουθῶς οἷς ὁ κράτιστος
 καὶ φι[λαν]θρωπότατος ἡγεμὼν Οὐαλέριος Πρόκλος ἔκρεινεν δοκεῖ μοι
 πρ[ο]σ[ῆ]κ[ον] εἶναι τὸν Εὐδαίμονα μηδὲν τὰ ἀδελφοῦ παρειληφότα, ἐπεὶ ἅπαξ
 προσῆ[λθε] τῇ κληρονομίᾳ, τὸ τέταρτον τῆς οὐσίας εἰσενενκεῖν ὑπὲρ τῆς
 γυμνα-
 10 σ[ι]αρχίας τῇ αὐτοῦ πατρίδι, ὑφαιρουμένης τῆς προικὸς τῆς προδεδομένης
 τῇ θυγ[ατρί]. περὶ δὲ τῆς ποσότητος ἐπεὶ πυνθανομένου μου οὐδὲν
 σαφὲς ἐ-
 δήλω[σ]εν, ὁ τοῦ νομ[ο]ῦ στρατηγὸς ἀκρεβέστερον ἐξετάσει ἢ κατοικῇ, καὶ εἰ
 νε...τ...[...]. νῦν ἄρουνται κατὰ τοὺς νόμους καὶ τὰς ἀναγνωσθεῖ-
 σας μοι κρίσεις δοκοῦσιν τῇ συγγραφοδιαθήκῃ μὴ ὑποστέλλειν, μ.τ...[...].
 15 αὔται τῇ πόλ[ι]ει χ[ω]ρήσουσιν. περὶ δὲ τῆς ἐνδομενείας καὶ τῶν ἀνδραπο-
 δίων ὑπὸ Νεοκύδους τοῦ γενομένου δικαιοδότης κέκριται. τῶν πρέσ-
 βων ἀξιωσάντων ἐπὶ τῆς προσόδου τῶν ἀρουντῶν στήσαι ὁ ἱερεὺς καὶ
 ὑπομνηματογράφ-
 φ[ο]ς· ἐν[α]ὶ[τοῦ] τὰς προσόδους ἀπολήμψεται ἢ πόλις. Εὐδαίμονος διὰ
 τῶν παρεστώ-
 των λέγοντος κατεσχῆσθαι αὐτοῦ τὰς προσόδους καὶ ἀξιόσαντος ἀπολυ-
 20 θῆναι αὐτάς, ὁ ἱερεὺς καὶ ὑπομνηματογράφος· ἐπὶ τὰ ὑπ' ἐμοῦ κελευ-
 σθέν[τ]α γένηται, κ[α]ὶ ἡ πόλις τὸ προσῆκον μέρος κομίσσεται, ἀπολυθή-
 [σο]ν[τα]ι. τῶν πρέσβων ἀξιωσάντων σταθῆν[α]ί τι καὶ περὶ τῶν ἐπ' ὁ-
 [νό]ματο[ς] τῆς γυναικὸς τοῦ Ἀπολλωνίου, ὁ ἱερεὺς καὶ ὑπομνηματογράφος·
 [Νεο]κύδης . . ἐργ[ο]ν περὶ τούτων ἀπεφάνητο. ἐξῆλθεν Σαραπίων
 25 [ἡγεμ]ον[ικ]ος) ὑ[π]ῆρέ[τ]ης Τρωγοδύτης. ἀνέγνω(ν).

4. 1. Κερεάλις.

17. 1. στήναι.

‘Copy of a judgement. . . . year, Hathur 21. . . . and . . . and their associates and Eudaemon and . . . being present, Cerealis, priest and recorder, having considered with those in attendance dictated a judgement which was read out as follows:—“In accordance with the decision of the most high and gracious praefect Valerius Proculus, I think it right that Eudaemon, without taking any of his brother’s property, having once entered on the inheritance, should contribute the fourth part of the estate to his native city for the gymnasiarchy, with a deduction of the dowry previously given to the daughter. With regard to the amount, seeing that in answer to my question he made no clear statement, the strategus of the nome shall hold a more exact inquiry in the place where he lives, and if the . . . arourae appear not to come under the testamentary covenant according to the laws and

the decisions read to me, . . . these arourae shall go to the city. With regard to the furniture and young slaves, a decision has been given by Neocydes, ex-juridicus." The delegates having requested to remain in possession of the income of the arourae, the priest and recorder said: "The city shall receive the income of one year." On Eudaemon's declaring through his companions that his income had been impounded, and requesting that it should be released, the priest and recorder said: "As soon as my orders have been carried out, and the city has received its proper share, it shall be released." The delegates having made a request for delay and also concerning the property standing in the name of the wife of Apollonius, the priest and recorder said: "Neocydes has delivered judgement . . . about this. Sarapion, assistant of the praefect, Trogydote, went out. Read by me."

2. Perhaps [πα]ρό[ν]τ[ε]ς[ν]. λι may be χι, but the remains do not appear to suit Ὁξυρυγ-χίτης in any form.

3. Εἰ[δ]ίμ[ο]ν[ο]ς, though commended by l. 8, &c., is not very satisfactory, the first three letters being too cramped.

4. [ιε]ρεὺς καὶ ὑπομηματογράφος: cf. P. Tebt. 286. 15, where our restoration of ἱερεὺς is now confirmed. On the rank of the ὑπομηματογράφος see the note *ad loc.* Cerealis is perhaps identical with the Claudius Cerealis who was strategus of the Ἡρακλείδου μερῆς in A.D. 138-9 (P. Brit. Mus. 1222. 1 &c.).

5. Cf. P. Tebt. 286. 15-18, which should be restored on this analogy as follows: ἀνασ[τὰ]ς εἰς συμ[βούλιον] (οἱ -ίαν?) κ[αὶ] σκεψάμ[ενος] μετὰ [τῶν] [π]α[ρό]ν[των] [ὑπηγό]ρ[η]σεν ἀπόφα[σιν] ἢ κ[αὶ] ἀνεγνώσθη κατὰ λέξ[ιν] ὅ[τι] ὡς ἔχουσα. ἀνασ[τὰ]ς . . . μετὰ [τῶν] had already been proposed by Wilcken, *Archiv* v. p. 232. ὑπηγόρευσεν κτλ. occurs in B.G. U. 592. ii. 4-5, and no doubt also in C. P. R. 18. 24-5.

7. L. Valerius Proculus was praefect in the years A. D. 145-7; cf. Cantarelli, *La Serie dei Prefetti*, pp. 49-50.

9. προσῆ[λθε]: cf. e. g. 76. 22 προσέρχ[ε]σθαι τῇ τούτου κληρονομίᾳ, and 907. 5. I had read πρόσ[ει]σιν, but a past tense is rightly preferred by Mitteis.

11. τῇ θυ[γατρί] is more likely to mean the daughter of the testator (Eudaemon's brother? cf. l. 8) than Eudaemon's own daughter.

ποσότητος: sc. τῆς οὐσίας. The subject of ἐδήλω[σ]ε[ν] might be the strategus instead of Eudaemon. ἐδηλώ[θη] is less suitable.

14. For this intransitive use of ὑποστέλλειν cf. Philo Περὶ τῶν ἐν εἵδει νόμων *ad fin.* (Mangey, ii. p. 357) πρὸς συμπλήρωσιν τῶν δέκα λογίων καὶ τῶν τούτοις ὑποστέλλοντων, P. Gen. 16. 15 τὰ ὑποστέλλοντα τῇ κόμῃ. μ. τ suggests μετά, and perhaps a limit of time was here fixed, e. g. μετ' ἔτος, which would not be inconsistent with the very slight vestiges.

16. Other references to Claudius Neocydes occur in P. Fay. 203 (= Preisigke, P. Cairo 1), P. Brit. Mus. 196. 1, B. G. U. 245. ii. 1, 378. 17, 1019. 5; cf. *Archiv* iii. p. 104.

18. ἐνιαυ[τοῦ] is very uncertain.

23. The wife of Apollonius may be identical with the θυγάτηρ mentioned in l. 11.

24-5. Cf. e. g. B. G. U. 592. ii. 9-10 and Gradenwitz, *Einführung*, pp. 10-11; [ἡγεμ]ον[ικ]ός is a doubtful reading, but seems justified by analogy. For the spelling Τρωγοδύτης, which is correct, cf. Wilcken, *Theb. Bank.* p. 58. Aethiopic slaves are mentioned in P. Flor. 50. 62, 94.

1103. PROCEEDINGS OF THE SENATE.

25.5 x 16.3 cm.

A. D. 360.

A minute of a report made to the Oxyrhynchite senate by Eutrygius, formerly a logistes, concerning the payment of certain recruits. The dux, or commander-in-chief, on visiting the city had received a complaint from these recruits that they had not had their dues. Eutrygius states that his department had satisfied the dux that the complaint was groundless, and that the recruits had as a matter of fact been paid more than they were strictly entitled to.

The payment in question is apparently to be brought into connexion with the χρυσὸς τιμῶρων mentioned in several Leipzig papyri of about the same period as 1103; cf. 34. verso 7, 61. 14, 62. 3, &c. In P. Leipzig 35. 8 (c. A.D. 373) an imperial ordinance is quoted limiting the sum payable to recruits to 10 solidi, and in A.D. 375 it was fixed at 6 solidi by *Cod. Theod.* vii. 13. 7. 2, where the payment is described as an allowance for clothing and expenses (*gratia vestis ac sumptuum*). At the time when the present document was drawn up no such general regulation can have been promulgated, since according to l. 7 the amount was determined by the Treasury. Mitteis has raised the question (Introd. to P. Leipzig 54) whether this burden was borne by the State or fell upon the municipalities where the recruits were raised; it is now sufficiently clear that the latter of these alternatives is to be accepted.

This text is written on the verso of 1104, which is over fifty years earlier in date. For other records of proceedings in the local senates cf. B. G. U. 925, C. P. Herm. 7, *Archiv* iv. pp. 115 sqq.

Μετὰ τὴν ὑπατείαν Φλ(αουίων) Εὐσεβίου καὶ Ὑπατείου τῶν λαμ(προτάτων)
 Μεχεῖρ ιζ, βουλῆς οὔσης, πρυτ(ανεύοντος) Ἀσκληπιάδου Ἀχιλλέως γυμ-
 (νασιάρχῃσαντος) βουλ(ευτοῦ),
 Εὐτρύγιος ἀπὸ λογιστῶν εἶπ(εν)· τῆς ἐξουσίας τοῦ κυρίου μου τοῦ λαμ(προ-
 τάτου) δουκὸς Φλ(αουίου) Ἀρτεμίου
 εὐτυχῶς ἐπιδημησάσης τοῖς αὐτόθι ἀνεδιδάξαμεν αὐτοῦ τὴν ἀρετὴν ὡς τῶν
 5 νεολέκτων τῶν στρατευθέντων ὑφ' ἡμῶν ἐκ παραλογισμοῦ ἀνενεγκόντων
 ὡς μὴ πληρωθέντων τοῦ συνφώνου τοῦ πρὸς αὐτούς, [[οτε δη]] καὶ ὅτι
 φθάσαντες

ἡμῖς ἐπληρώσαμεν αὐτοὺς οὐ μόνον τοῦ ὀρισθέντος ἀπὸ τοῦ ταμίου δοθῆναι αὐτοῖς ἀλλὰ καὶ διὰπισμα ἄλλο, καὶ προσέλαβεν αὐτοῦ τὸ μεγαλεῖον

[35 letters]

5. ἀνεγέκοντων Pap.

‘The year after the consulship of Flavius Eusebius and Flavius Hypatius the most illustrious, Mecheir 17. At a meeting of the senate, the prytanis being Asclepiades son of Achilleus, ex-gymnasiarch and senator, Eutrygius, ex-logistes, said: His highness my lord the most illustrious dux, Flavius Artemius, having auspiciously made a visit here, we advised his excellency that the new levies raised by us for military service had falsely represented themselves as not having received the sum agreed upon with them, and that we had previously paid them not only the amount fixed upon by the treasury but a further consideration; and his highness accepted [this statement].’

3. Fl. Eutrygius is mentioned in 66. 5, where also he is described as ἀπὸ λογιστῶν. On the titular use of *ex* and *ἀπό* see Mommsen, *Ephem. Epigr.* v. pp. 128–9, and cf. e. g. 133. 4 ἀπὸ ὑπάτων, 893. 2 ἀπὸ μειζόνων, P. Brit. Mus. 233. 5 ἀπὸ ἐπάρχων, P. Flor. 71 *passim*.

5. νεολέκτων: cf. P. Leipzig 35. 8.

8. διὰπισμα: cf. P. Tebt. 311. 27–9 and note.

9. An object for προσέλαβεν, e. g. τὴν ἀπολογίαν ἡμῶν, is probably to be supplied in the lacuna.

1104. APPLICATION FOR PAYMENT.

25.5 × 16.3 cm.

A. D. 306.

A letter from Aurelius Hieracion, prytanis, to the logistes, requesting payment of a sum amounting to over fifty talents of silver in order to meet expenditure on the public baths. Repairs of the baths of Oxyrhynchus figured conspicuously in the municipal budget at this period; cf. 53 and 896, which are dated ten years later than 1104. It is noteworthy that the present outlay is stated to have been authorized by the praefect Clodius Culcianus,—whose period of office is brought down a year later by this allusion. At the end is an endorsement showing that the money was duly paid over and an acknowledgement given for it by Hieracion. Cf. Wessely, *Stud. Pal.* v. 66 sqq. The document is a good deal rubbed, and is difficult in places to decipher; on the verso is 1103.

[Ἐπὶ ὑπάτ]ων τῶν κυρίων ἡμῶν Αὐτοκρατό[ρ]ων [

Κω]ν[σ]ταντίου καὶ Μαξιμιανοῦ Σεβαστῶν τὸ 5.

Αὐρη[λ]ίῳ Σεύθι τῷ καὶ Ὀρίωνι λογιστῇ [Ὁ]ξ[υ]ρυγχ[ίτου]

- Αὐρήλιο[ς] Ἰερακίων ὁ καὶ Νόνινος γυμ(νασιαρχήσας) πρυτ(ανεύσας)
 βουλ(ευτήs) [ἔναρχ(ος)]
 5 πρύτανειs τῆs λαμπ(ρᾶs) καὶ λαμπ(ροτάτης) Ὁξύρυγχ(ιτῶν) πόλεωs
 τῷ φιλάτῳ [χαί(ρειν)].
 αἰτοῦμ[α]ι καὶ νῦν ἐπιστάλ[η]ναι ἐξοδιασ[θῆναί μοι] ἐκ τῶν
 πολιτικῶν ἀπὸ τῶν διατυπωθέντων ἐξ[η].
 [.] ὡs προχωρῖν εἰs τὰ ἀναλώματα ἀκολ[ούθωs]
 οἷs πρώην ἀναδέδωκά σοι γράμμασιν τοῦ κυρίου μ[ου] τοῦ
 10 [δι]ασημ[ο]τάτου ἡγεμόνος Κλωδίου Κουλκιανοῦ πε[.]
 [.] ὡs ἄλλα ἀργυρίου τάλαντα πεντήκοντα [καὶ
 δη[ν]άρια τετρακόσια πεντήκοντα, / (τάλαντα) ν (δηνάρια) υν, δ[έ]ον
 ἡγούμενος ἐπισταλῆναι τὸν τῶν πολιτικῶν [ἐπί-
 τροπον ὅπωs τὸν ἐξοδιασμόν μοι τούτων ποι[ήσῃ]
 15 [πρ]ὸs τὸ μηδὲν ἐνπόδιον γενέσθαι τοῖs ἀνήκο[υσι]
 τῷ δημοσίῳ βαλανίῳ καὶ τῶν ἄλλων τῶν ἀνήκόντων
 τ[ῇ] αὐτῇ πρυτανείᾳ. (2nd hand) ἐρῶσθαί σε εὐχομαι, φίλτατέ μ[οι].
 3rd hand (ἔτους) ι[δ] καὶ β (ἔτους) τῶν κυρίων ἡμῶν Κωνσταντίου (καὶ)
 Μαξιμιανοῦ
 Σεβαστῶν καὶ Σεουήρου (καὶ) Μαξιμίνου ἐπιφανεστάτων
 20 Καισάρων Παῦνι δ.
 4th hand [. . .] Ἀπολλωνί[ο]ν ἰου τ . . . () ἐξωδ(ίασα) τῷ ὑπ . . . ()
 πρυτάνει εἰs λόγῳ[ν] τῷ
 ν[τῶν] δίδοσθαι τῇ πρυτανείᾳ μεθ' ἧ ἔσχεν ἀργ(υρίου)
 (τάλαντα) . . .
 [. . .] . . . ἀργ(υρίου) τάλ(αντα) πεντήκοντα (καὶ) (δηνάρια)
 τετρακόσια πεντήκοντα,
 [/] (τάλαντα) ν (δηνάρια) [υν,] (καὶ ?) . . . β τὰs συνήθ(εις)
 ἀποχ(ὰs) (καὶ) ἀναδ(έδωκα) τῇ τάξι.
 25 (ἔτους) ιδ (καὶ ?) [β] Π[α]ῦνι δ.

16. 1. τοῖs ἄλλοιs.

'The sixth consulship of our lords the Emperors Constantius and Maximianus. To his dearest Aurelius Seuthis, also called Horion, logistes of the Oxyrhynchite nome, from Aurelius Hieracion also called Noninus, ex-gymnasiarch, ex-prytanis, senator, prytanis in office of the illustrious and most illustrious city of Oxyrhynchus, greeting. I request that

orders may now be given to pay me out of the city's funds from the sums publicly apportioned . . . to be used for the expenses in accordance with the letters of his highness my lord the praefect Clodius Culcianus which I lately handed to you . . . a further sum of fifty talents and four hundred and fifty denarii of silver, total 50 tal. 450 den. I think it right that the curator of the civic chest should be sent to make this payment to me, so that there may be no obstruction to the interests of the public baths or to the other interests of my prytany. I pray for your health, dearest friend.' Date by the regnal years of the emperors, and declaration of the curator (?) that he had paid over the money and obtained a receipt.

3. For Aurelius Seuthis cf. 895. 3.

6. The last three letters of αἰτοῦμ[α] are rather cramped, but the reading, which was suggested by Wilcken, is doubtless correct; cf. e. g. 55. 6-7.

7. διατυπώθεντων: cf. P. Leipzig 63. 6 διατυπώσεως γενομένης παρὰ τοῦ προηγησαμένου, Gelzer, *Byz. Verwalt. Abg.* p. 40.

8. ὥς is perhaps for ὥστε, or of course it may be a genitive termination governed by ἐξ, or an adverb.

10. A new date is here supplied for the praefecture of Clodius Culcianus, who according to this passage was still in office on May 29, A. D. 306. He is known to have been praefect in Feb. A. D. 303 from 71; cf. 895. 8 (A. D. 305), P. Amh. 83. 1 (about A. D. 303, *Archiv* v. p. 268).

13. In 55. 14 the title ταμίης τῶν πολιτικῶν χρημάτων is used instead of ἐπίτροπος; cf. B. G. U. 934. 3, C. P. Herm. 94. 1, and note on l. 21.

21. Apollonius was presumably the name of the ἐπίτροπος or of his father. The remains do not suggest παρὰ before Ἀπολλωνί[ο]ν. τ . . () is possibly ταμ(ίας).

22. Some such word as ὀφειλόντων or ἐπισταλέντων preceded δίδοσθαι.

23. Perhaps ἄλλα ἀρχ(υρίου) as in l. 11, but the vestiges are very ambiguous.

24. The apparent β suggests ἀπέλαβον, but I cannot reconcile this with the remains.

1105. NOTICE TO THE AGORANOMUS.

14.2 X 10 cm.

A. D. 81-96.

A description of this papyrus was printed in Part II, 339 (= P. Brit. Mus. 805), but since some scepticism has been expressed concerning the accuracy of the interpretation there given (Manigk, *Gläubigerbefriedigung durch Nutzung*, p. 23; cf. *Z. Sav.-St.* xxx. p. 283), and I have ascertained, as I think, the nature of the yearly payment, previously described as obscure (cf. note on l. 21), it is desirable to publish the complete text. The formula of this document, which is common to a number of Oxyrhynchus papyri of the end of the first century, was discussed in the introd. to 241; cf. *Archiv* i. p. 194, Wenger, *Stellvertretung*, p. 80. There is, however, still some doubt whether in such authorizations to the agoranomi the verb ἀναγράφειν means 'to register' or 'to draw up' a contract.

It was originally interpreted by us in the former sense (cf. Preisigke, *Griechische Papyri*, pp. 307-8, 423, 446¹), but the latter, which was advanced by Koschaker in *Z. Sav.-St.* xxxviii. p. 289 is, as I understand, now preferred by Mitteis.

- Φανίας ὁ συνεστάμενος ὑπὸ Φανίου Σαρα-
πίωνος τῷ ἀγορανόμῳ χαίρειν. ἀνάγρα-
ψον συγγραφὴν ὑποθήκης Θεώνιος τοῦ
Θεώνιος τοῦ Θεώνιος τῶν ἀπ' Ὁξύρυγχων
5 πόλεως {υποθήκης} τῶν ὑπαρχόντων
τῇ ὑποθεμένῃ ἐπὶ τοῦ πρὸς Ὁξύρυγχων
πόλει Σαραπίου ἐπ' ἀμφόδου Νόδου Δρόμου
μερῶν τριῶν ἀπὸ μερῶν πέντε οἰκίας
τριστέκου ἐφ' ἣν ἔστιν κατάγειον καὶ τῶν
10 προσουσῶν αὐλῶν καὶ φρέατ{ρ}ος λιθίνου
καὶ ἐτέρων χρηστηρίων καὶ τῶν εἰς
ταῦτα εἰσόδων καὶ ἐξόδων καὶ τῶν
σ[υ]νκυρόντων κοινῶν καὶ (ἀ)διερέτων,
ὧν ὑπέθετο αὐτῷ Τβῆκισ Ἰέρακος
15 τοῦ Θεώνι[ο]ς τῶν ἀπὸ τῆς αὐτῆς πόλεως
πρὸς ἀργυρίου κεφαλαίου δραχμὰς
τετρακ[ο]σίας ἐπὶ χρόνον ἔτη τρία
ἐπ' ἐνοικίῃσι ἀντὶ τῶν τόκων τῶν
αὐτῶν τριῶν μερῶν τῆς οἰκίας
20 καὶ τῶν ἄλλων, [ἐ]φ' ᾧ κατ' ἔτος
τὴν ἀναγ[ε]ν[ώ]σ[ε]ως τάσσεται χα(λκοῦ) (ταλάντων) λ.
ἔρρω(σο). ἔτ[ους]] Αὐτοκ[ράτο]ρος Καίσαρος
Δομιτιαν[οῦ] Σεβαστοῦ Γερμανικοῦ
.

7. 1. Νότου, 9. 1. τριστέγου ὑφ' . . . κατάγειον, 10. ου of λιθίνου corr. from φρ.

Phanias, nominee of Phanias son of Sarapion, to the agoranomus, greeting. Register (?) a contract of mortgage for Thoönis son of Thoönis son of Thoönis, of the city of Oxyrhynchus, of the property of the mortgager situated at the Serapeum at Oxyrhynchus

¹ The occurrence of *καταγράφειν* in these *ἐπιστάματα* is more frequent than Preisigke supposes; that verb seems to have been regularly used where sales were concerned. On his view would not *ἀνάγραφον καταγραφὴν* rather than *κατάγραφον* be expected?

in the quarter of the South Square, namely, three-fifths of a three-storeyed house, below which is a cellar, and the courts belonging thereto, and a stone well and other fixtures and the entrances and exits to them and appurtenances, being joint and indivisible, which Tbekis daughter of Hierax son of Thoönis, of the city of Oxyrhynchus, has mortgaged to him for a capital sum of 400 drachmae of silver for a period of three years, with the right of inhabiting the said three parts of the house and the rest of the property in lieu of interest, on condition that he shall pay annually the charge for the renewal of the mortgage, being of the value of 30 talents of copper. Good-bye. The . . . year of the Emperor Caesar Domitianus Augustus Germanicus . . .

18. Other examples of occupation of house property instead of interest are P. Brit. Mus. 1168 and B. G. U. 1115, which were discussed at length by Manigk, *Gläubigerbefriedigung*, pp. 21 sqq. In those two documents, however, there is no technical mortgage of the property, as there indubitably is, notwithstanding Manigk's objections, in 1105. For a later instance (A. D. 608) see the papyrus published by Wessely in *Wiener Stud.* vii. pp. 130-1 *πρὸς δὲ ἀσφάλειαν . . . τοῦ αὐ[τ]οῦ χρ[έ]ους ὑπεθέμην σοι . . . μέρος τρίτον . . . οἰκίας . . . πρὸς τῷ σε ἔχειν τὴν τοῦτου χρήσιν τε καὶ οἴκησιν ἀντὶ τῆς παραμυθείας.*

21. ἀνανέωσις: cf. 274. 21-2 τέτακται τέ[λος] ἀνανεώ[σ]εως τῆς προκειμένης ὑποθήκης, P. Flor. 1. 6, &c.; Naber, *Archiv* i. p. 314, had already suggested that this was an annual impost. *anane* is the most probable reading of the first five letters, and the *ω* of the termination is also fairly clear; I am, therefore, confident that the payment to be made by Thoönis was connected with the ἀνανέωσις. More doubt attaches to the identification of the figure at the end of the line. In the original description of this papyrus (τάλαντα) δ was adopted as the object of τάξεται; but that sum is larger than would be expected in view of the fact that the tax on mortgages is known from 243 to have been only 2 per cent. At the normal ratio between silver and Ptolemaic copper of 1 : 450 (242. introd.), 4 talents of copper are 13½ per cent. of the capital sum of 400 drachmae. Quite possibly the actual tax was not the only expense involved in the process of ἀνανέωσις; but it can hardly be supposed that extra charges could raise the percentage so high as 13½. Mr. Bell, who has kindly looked at the passage, agrees with me that α, which would be 3½ per cent., instead of δ is palaeographically unsatisfactory, and hence I prefer to read the figure as λ and to regard this, not as the amount of the τέλος, but as the amount on which the τέλος was paid. At a ratio of 1 : 450, 400 drachmae of silver and 30 talents of copper are equivalent (cf. 331, where these identical sums again stand side by side); and, as is clear from the numerous examples (242-3, 327 sqq.), it was the rule in documents of this class for the capital amount to be expressed in terms of both copper and silver. τὴν is accordingly not to be altered to τῆς, but some word like δαπάνην must be understood. [For the literature on ἀνανέωσις, which must now be reconsidered, see B. Schwarz, *Hypothek*, p. 118.]

1106. LETTER TO PAULUS.

19.5 × 31.2 cm.

Sixth century.

The writer of this letter, apparently a military officer of rank, instructs his correspondent, probably a subordinate, to go to a certain village which had been raided by some neighbours, and protect it from further molestation. Armed

intervention is threatened, in case of a repetition of the offence. Both the sender and the scribe add their 'visé' (*legi*) at the foot of the document.

[.] Κόμω[ν] Ταυρ() (2nd hand)
 Πα[ύ]λφ Σιλλαγρ() ἀδελφ(ῶ) Ναρρωούτος, Παχών κγ.
 + οἱ ἀπὸ Π[.] ἐλθόντες ἐδίδαξαν πάλιν τ[ι]ν[ας]
 ἀγρογείτονας ἐπελθεῖν
 αὐτοῖς καὶ καὶ] ἄλλα διαφέροντα τοῖς ἀπὸ τῆς εἰρημέ-
 νης κώμης
 φ[. . .] . ν[.] τολμήσαι. γενοῦ κατὰ τὴν εἰρημένην κώμην
 καὶ παραφύλαξον
 5 αὐτοῖς τὸ ἀνεπηρέαστον, καὶ εἴ τινες ἐπ[ι]χ[ι]εῖρῃσιν παρὰνομόν τι μετ'
 ἐκείνων πράξαι
 ἢ ὅλως ἐνθυμηθῆναι, παρεγγύησον τοῖς πρῶτεύουσιν αὐτῶν ἀποσχέσθαι
 τοῦ τοιοῦτου τολμήματος. εἰ γὰρ ἐπιμένειεν, πλῆθος ἐπιστήσεται
 στρατιωτικὸν
 καὶ τοῦτους [ἀν]α[ρ]παστοὺς ποιοῦν τῷ δικαστηρίῳ παραστήσει πρὸς
 τιμωρίαν
 ὦν ἀν παρανομήσαι τολμήσειεν. (3rd hand) + *legi*. +
 10 1st hand *legi scribus*.

On the verso

2nd hand + Κόμω[ν] Ταυρ() Παύλφ Σιλλαγρ() ἀδελφ(ῶ) Ναρρω[ῶ]ς [.]
 7. 1. ἐπιμένειεν or ἐπιμένειαι. 9. ν of ων corrected from σ. 1. τολμήσειαν (or -αιεν)
 (= τολμήσωσιν). 10. 1. *scribas*.

'Kommon son of Taur . . . to Paulus son of (?) Sillagr . . . brother of Narroous, Pachon 23. The people of P . . . have come and informed me that certain neighbours have again attacked them and ventured to [carry off . . .] and other objects belonging to the people of the said village. Go to the said village and preserve their inviolability, and if any persons attempt to do any lawless action to them or even to contemplate it, instruct their leaders to abstain from any such outrage. For if they persist, a troop of soldiers will come on them and seize and hand them over to a tribunal to be punished for the lawlessness upon which they may venture. (Subscribed) Read by me. Read by me, the scribe.' Address on the verso.

2-4. A similar local feud is referred to in B. G. U. 1035 (Wilcken).

9. For the endorsement *legi* at this period cf. e.g. P. Cairo Cat. 67030. 6. In 67031. 17 I would suggest that the subscription is + *proronatur* for *proponatur*; cf. l. 16, where Wilcken's *προτεθῆναι* (*Archiv* v. p. 445) is no doubt right.

1107. LETTER OF EUDAEMON.

6.4 × 31.4 cm.

Fifth or sixth century.

An order to an assistant from an official, whose status is not mentioned, not to permit the removal of the produce of a cultivator until he had paid the rent due to the landowner, who is described as a nurse. The handwriting suggests the fifth century rather than the sixth.

+ Ἐπειδὴ ἡ τροφὸς τοῦ κυρίου Σωφρονίου χρεωστεῖται φόρους παρὰ
 Ψθειοῦτος τοῦ Φύτοτ[ο]ς
 τοῦ καὶ γεωργήσαντος αὐτῆς τὴν γῆν, μὴ συγχωρήσατε μηδενὶ ἀνθρώπους
 ἄψασθαι τοῦ
 ὑπολοίπου τῆς ἀλωνίας αὐτοῦ μήτε χόρτον ἄχρισ ὅταν πληρωθῇ τοὺς
 φόρους ἑαυτῆς. πρὸς
 ὑμᾶς γὰρ ἔχω ταῦτα τὰ γραφέντα γενέσθαι, καὶ ἐὰν μάθω ὅτι τίς ποτε
 ἔλαβεν αὐτοῦ
 5 τί ποτε, ὑμᾶς οἴκοθεν ἀπαιτῶ πάντα τὰ χρεωστούμενα αὐτῇ παρ' αὐτοῦ.

On the verso

+ ἐπίδ(ος) Ἰωάννη βοηθῶ

π(αρὰ) Εὐδαίμονος.

3. ὑπολοίπου Pap. 1. χόρτου.

4. ὑμᾶς Pap.; so in l. 5.

5. υ of ὑμᾶς corr.

'Since the nurse of the lord Sophronius is owed rent by Pstheious son of Phutos who cultivated her land, allow no one to touch what is left at his threshing-floor or the green crops until she has received her rent in full. I have to direct this letter to you, and if I learn that any one has taken any thing of his, I shall demand from you personally all that is owed her by him. (Addressed) Deliver to John, assistant, from Eudaemon.'

1108. LIST OF OFFICIALS.

34.1 × 12.2 cm.

Late sixth or seventh century.

A short list of persons bearing various minor titles. The names are throughout in the accusative, but the purpose of the list is not stated.

+

+ Εὐτυχῶς.

+ τὸν μεγαλοπρεπέστατον κύριον Θεόδωρον
τὸν πρίγκιπα,

τὸν μεγαλοπρεπέστατον Γεώργιον σκρ(είβαν),
5 τὸν περίβλεπτον Κόλλουθον,

τὸν λογιώτατον Γρηγόριον ἀρχίατρ(ον),
τὸν μεγαλοπρεπέστατον ἀργυρο(πράτην ?),

[[τὸν κύριον Γεώργιο[ν] τὸν χαρ(ουλάριον)]]

[[τῆ(ς) κυρ(ίας) Σοφίας]]

10 τὸν κύριον Οὐράνιον τὸν τοῦ αὐτοῦ, [

τὸν ἀβάκτην Ἀλέξα(νδρον),

τὸν κύριον Θεόδωρον τὸν ἀπὸ κρ(), [

τὸν ἐξέκεπτορα τοῦ ἐκδίκ(ου) Ἀμ().

6. apX Pap.

13. ρ of ἐξέκεπτορα corr.

3. πρίγκιπα: cf. e.g. P. Brit. Mus. 409. 12, P. Flor. 36. 19, B. G. U. 931. 1
πριγκιπάριος, Wessely, *Altersindiz. im Philogelos*, p. 23 πρίγκιπι ἡγεμόνος.

6. ἀρχίατρ(ον): cf. e.g. 126. 23.

7. For ἀργυρο(πράτην) cf. e.g. 127. 5, 144. 13.

10. There is probably no loss at the end of the line.

11. ἀβάκτης = *ab actis*; cf. P. Flor. 71. 509, where an ἀβάκτης immediately follows
a πριγκιπ(άριος).

13. ἐξέκεπτορα: cf. 43. recto ii. 26, 942. 6, 1139. 2, P. Hamburg 23. 4.

(b) DECLARATIONS TO OFFICIALS.

1109. SELECTION OF BOYS (ἐπίκρισις).

10.3 X 10.9 cm.

A.D. 160-1.

An unaddressed application requesting that a boy who had arrived at the age of thirteen might be placed on the list of persons paying a reduced poll-tax of 12 drachmae. The formula is the same as that of 258; cf. also 478 and 1028. The 'past 23rd year' mentioned in ll. 9-10 and 13 probably refers to the reign of

Antoninus. This document was made up with others into a roll, and small fragments of the adjoining sheets adhere to each side of it.

- [Π]αρά Ἑρμίππου τοῦ καὶ Ἀρποκρατίωνος
 Ὀρ[ί]ωνος πρεσβυτέρου τοῦ Ἑρμίππου μη-
 [τ]ρ[ὸς] Θαῖδος Πεκύσιος ἀπ' Ὀξυρύγχων πόλε-
 [ω]ς δ[ι]ὰ Διονυσίου Διδύμου φίλου. κατὰ
 5 [τ]ὰ κελευσθέντα περὶ ἐπικρίσεως τῶν
 προσβ(εβηκότων) εἰς (τρισκαίδεκαετείς) εἰ ἐξ ἀμφοτέρων γονέων μη-
 τροπολειτ(ων) (δωδεκάδραχμων) εἰσίν, ἐτάγη ἐπ' ἀμφόδ(ου) Τεμ[γε]-
 νοῦ[θεως] ὁ υἱός μου Πτολεμαῖος μητρ(ὸς)
 . δ[ι] . . . [.]ωνος προσβ(εβηκῶς) εἰς (τρισκαίδεκαετείς) τῷ διελθ[ό]ν-
 10 [τί] κγ (ἔτει), ὅθεν παραγενόμενος πρὸς τὴν τού-
 του ἐπικρίσιν δηλῶ αὐτὸν εἶναι (δωδεκάδραχμον)
 [καὶ] ἐμὲ ὁμοίως [εἶναι] (δωδεκάδραχμον) ἀναγρα(φόμενον) διὰ λα[ογρ]α(φίας)
 τοῦ διελθόντος κγ (ἔτους) ἐπ' ἀμφόδ(ου) Ἄνω Παρ[ε]μ[β](ολῆς)
 [κα]ὶ τῷ τῆς μητρ(ὸς) τοῦ υἱοῦ μου πατέρα Α . . -
 15 [.] . Ἀρποκρατίωνος τοῦ Ἀρποκρατίωνος
 μητρ(ὸς) Ἑρακλείας ὁ[μ]οίως εἶναι (δωδεκάδραχμον) ε . [.] . .

Vestiges of the beginnings of 3 more lines.

3. θαῖδος Pap.

8. υἱός Pap. ; so in l. 14.

'From Hermippus also called Harpocraton, son of Horion elder son of Hermippus, his mother being Thais daughter of Pekusis, of Oxyrhynchus, through his friend Dionysius son of Didymus. In accordance with the orders concerning the selection of boys who have reached the age of 13 years if their parents on both sides are inhabitants of the metropolis rated at 12 drachmae, my son Ptolemaeus by . . . daughter of A . . on was listed in the quarter of Teumenouthis as having reached the age of 13 in the past 23rd year ; wherefore coming forward for his selection I declare that he is a person rated at 12 drachmae and that I am similarly rated at 12 drachmae as registered in a poll-tax list of the past 23rd year at the Upper Camp quarter, and that the father of the mother of my son, A . . on son of Harpocraton son of Harpocraton, his mother being Heracleia, was similarly rated at 12 drachmae . . .'

7. Cf. 258. 9-12, where similarly read ε[ἰ]ν, ἐτάγη ἐπὶ τοῦ αὐτοῦ ἀμφόδου ὁ υἱός μου . . . Διδύμου προσβ(εβηκῶς), in accordance with Wilcken's correction, made on the analogy of an unpublished Leipzig papyrus, in *Archiv* v. p. 237. ἐτάγη had been proposed by Wessely in *Sitzungsb. K. Akad. Wissen. Wien*, cxlii. 9, p. 36, but the remainder of his restoration is inadmissible. For the term ἐτάγη cf. the phrase ταγῆναι ἐν τῇ τῶν τετελευτηκότων τάξει (c. g. 79. 11), 257. 23 [ἐ]ν ἀνεπικρίτοις τετάχθαι, &c.

12. διὰ λα[ογρ]α(φίας) : cf. 478. 22-3 δι' ὁμολόγου λαογραφίας.

1110. CENSUS-RETURN.

15.7 × 11.8 cm.

A.D. 188.

This census-return, which is preserved on the recto of 1100, though mutilated, is of interest as being concerned, like P. Reinach 49 of the year A.D. 215-16, with Antinoöpolis (cf. 970). It resembles the Reinach return in being addressed to a board of three persons from one φυλή, who had been chosen (by the senate) to superintend the census in one of the districts of the city. The return is made by a citizen of Antinoöpolis, apparently a young man, whose household consisted chiefly of slaves. Incidentally it adds to the list of Antinoïte demes (cf. the note on l. 1), and provides new evidence for the date of the praefecture of Aurelius Papirius Dionysius (ll. 6-7). Both the beginnings and ends of the lines are lost; the extent of the lacunae can be measured by ll. 6-8, but it is uncertain how the lines should be divided, and the arrangement adopted is only hypothetical. Two diagonal dashes have been drawn across the top left-hand corner.

[20 letters]ρου Παρρασείῳ καὶ Ἰσιδώρῳ Διδύμῳ
 Ἐρμαιεῖ
 [20 letters]. Ἑρμείνου Ἀνουβιάδος Ἑρμαιεῖ τοῖς
 τρι[σὶ φυλῆς]
 [. αἰρεθείσι] πρὸς τῇ κατ' οἰκίαν ἀπογραφῇ το(ῦ) β
 [γράμματος.
 [παρὰ Διοσκουρίδου . . .]ου τοῦ Διοσκουρίδου Ἀδ[ρ]ιανείου τοῦ καὶ
 Ὀλ[υμπίου]
 2nd hand 5 [20 letters]α νεικήσαντος τῷ κδ (ἔτει) Α[ύρη]λίου
 Κομμόδου Ἀντω[νίνου Καίσαρος
 τοῦ κυρίου π]άνοπλον. ἀπογρ[ά]φομαι [[τᾱ]] κα[τὰ τὰ] ἀ
 κελευσθέντα ὑπὸ Αὐρηλ[ίου Παπ]ιρίου
 [Διονυσίου τοῦ κρατίστ]ου ἡγεμόνος εἰς τὴν [πρὸς τὸ ἐ]νεστὸς κη
 (ἔτος) Αὐρηλίου Κ[ομμόδου Ἀντω-
 νίνου Καίσαρος τοῦ] κυρίου κατ' οἰκίαν ἀπογραφ[ήν]] . εἰς
 τὴν [ὑπάρ]χ[ουσαν]
 [.]ος Σαβεινίῳ τῷ καὶ Ἀρμονιεῖ οἰκία[ν]]ν
 τα . [. . . ἐν τῷ β γράμματι

- 10 [πλινθείω.] βορείω ἐν ᾗ οἰκῶ, κα εἰμὶ πρὸς τὸ ἐνεστ[δ]ς ἔτος
(ἐτῶν) κ[16 letters
[.]. Ζώϊλου Ζωΐλου γυμνασιαρχήσαντος τῆς Ὁξυ-
ρύ[γχων πόλεως
[. . . . δουλικὰ] σῶματα ἐμοῦ τοῦ Διοσκουρίδου κατηντηκότα
μοι
[.]. ος [(ἐτῶν) ., Νά]ρκισσος ἀγοραστὸς (ἐτῶν) κη,
᾽Ωρος ὁμοίως [15 letters
[19 letters ? Πα]μῶνθις (ἐτῶν) κβ, Παυλῆμις ὁ καὶ
Παυλῆ[νος 12 letters
15 [20 letters (ἐτῶν)] . ς, Πλουτίων (ἐτῶν) κβ, Δίδυμος
νυνὶ ε[15 letters
[17 letters οἰκογ]ενῆς ἐκ δοῦλης Σαραπιάδος (ἐτῶν) δ [15 letters
[23 letters] . τος (ἐτῶν) ιθ, Σαραπιάς ὁμοίως
δούλ[η 14 letters
[24 letters]ειναροῦς ἡ καὶ Πεῖνα (ἐτῶν) ιβ,
Ἰδιοκ . [14 letters
[30 letters]ται (ἐτῶν ?) κδ, ταῦ[τ]α
πρότ[ε]ρο[ν 14 letters
20 [. καὶ ὁμνύω τὴν Αὐρηλίου Κομμόδου Ἀν]τωνίνου
Κα[ί]σαρος τοῦ κυρίου
[τύχην 32 letters καὶ] ἐξ υἱοῦς
καὶ ἐπ' [ἀληθείας ἐπι-
[δεδωκέναι τὴν προγεγραμμένην ἀπογραφὴν] καὶ μηδὲν δι[ε]ψεύσθαι.
.

2. ἐρμεινου corr. from ἐρμιου. First ε of ἐρμαιει over an erasure? 6. τ]α before
κελευσθεντα added above the line. 11. ζωΐλου Pap. 18. ἴδιοκ. Pap. 21. ε of υειους
corr. from ῖ.

1. Παρράσειος and Ἑρμαιεύς (cf. l. 2) are both new deme names. A new deme of the Hadrianian tribe also occurs in l. 4.

2-3. Cf. P. Reinach 49. 2, as corrected on p. 240, τοῖς τ[ρ]ισὶ φυλῆς Ματιδίας αἰρεθεῖσι πρὸς τῇ κατ' οἰκίαν ἀπογραφῇ τ[ο]ῦ βῆτα γράμματος. Perhaps the φυλὴ Ματιδία was especially associated with the β γράμμα and should be restored in the present case also; but φυλῆς Ματιδίας αἰρεθεῖσι would hardly fill the lacuna. It is not clear in the original that an abbreviation of τοῦ was intended, the ο not being raised appreciably above the τ.

4. Ὀλ[υμπίου: this very appropriate supplement was suggested by Wilcken; cf. *Archiv* iv. p. 556. Clearly neither of the two known Hadrianian demes, Καπιτωλιδεύς (B. G. U. 301. 2) and Σωσικόσμιος (B. G. U. 709. 24), suits the remains, but Τ[is possible in place of Ὀλ[.

5.]α is the termination of the name of some athletic festival, perhaps τὰ μεγάλα Ἀντινοεῖ]α, for which cf. B. Brit. Mus. 1164. (z) 14-16.

6. Either π[άνοπλον or] ἔνοπλον may be read; some such word as δρόμον probably preceded.

For M. Aurelius Papirius Dionysius cf. Cantarelli, *La Serie dei Prefetti*, p. 61. The papyrus provides a welcome confirmation of the inference that he was praefect in A.D. 188.

7. πρὸς τὸ ἐ[νεστὸς κη (ἔτος): Fayûm census-returns were not usually sent in until the year after the census-year. From other districts, however, there are several examples, besides the present, dated in the actual year of the census; cf. P. Reinach 49, P. Brit. Mus. 915, P. Hamburg 7, Wessely, *Stud. Pal.* ii. pp. 27-8, 31. The editors of P. Brit. Mus. 915 were wrong in suspecting an error on the part of the scribe, not noticing that the date in l. 41 is confirmed by ll. 20-21. For πρὸς τό cf. P. Reinach 49. 7.

9-10. Cf. P. Reinach 49. 11 ἐν τῷ βῆ[τα] γρ[άμ]ματι πλινθείῳ ἕκτω νοτ[εῖ]φ (νου[.]ω Reinach, νοτ[εῖ]φ Preisigke), P. Strassb. 34. 9, where similarly νοτεῖφ, not νοτείου, is probably to be read; for the πλινθία at Antinoöpolis see also P. Brit. Mus. 1164. (c) 12-13. The deme-name Ἀρμονιδεύς has occurred in P. Hamburg 15. 3, 16. 12, P. Brit. Mus. 1164. (z) 23, &c.

10-11. καὶ τὴν γυναικά μου . . . is probably to be supplied in the lacuna.

18. Ἰδιοκ. [is apparently another name; ιδιώτης (e. g. B. G. U. 123. 13, 137. 10, 15) is improbable.

21-2. Cf. 480. 9-11. For the omission of γ in ὕ(ε)ιοῦς cf. e. g. P. Par. 42. 2 ὑαίνομεν.

1111. CENSUS-RETURNS.

10.2 × 13.4 cm.

A.D. 203.

Two returns for the census of A.D. 201-2, relating to the Oxyrhynchite village of Mermertha. They were stuck together to form a roll, but the first line of Col. 1, owing no doubt to the relative shortness of that particular sheet, corresponds with the eighth of Col. ii; in the left margin also there are some slight remains of the document (no doubt a similar declaration) affixed on that side. Col. i, of which the commencement is preserved, is unaddressed, like 479.

Col. i.

Παρὰ Διδύμης Κεφάλωνος μη[τ(ρὸς)
Διδύμης μετὰ κυρίου Ἑλιδ(ώρου) Διον(υσίου)
ἀπ' Ὁξυρύγχ(ων) πόλ(εως). κατὰ τὰ κελ(ευσθέντα) ὑπὸ Μαι-
κίου Λαίτου τοῦ λαμπ(ροτάτου) ἡγεμόνος ἀπογράφ(ομαι)

- 5 πρὸς τὴν τοῦ διελ(θόντος) ι (ἔτους) κατ' οἰκίαν ἀπογρα(φὴν)
 τὴν ὑπάρχουσάν μοι ἐν τοῖς ἀνὰ μέ-
 στον ἐπ' ἀπηλ(ιώτου) μέρεσι κώμης Μερμέρθ(ων)
 σὺν τοῖς ὁμογεν(σίοις) μου ἀδελ(φοῖς) Ἀσκληᾶτι καὶ
 Κεφάλωνι (πρότερον) τῆς μητρ(ὸς) ἡμῶν κατὰ τὸ
 10 (ἥμισυ) καὶ (πρότερον) τοῦ πατρ(ὸς) ἡμ[ῶν] τῷ αὐτ(οῦ)
 Κεφάλωνος τὸ λοιπὸν (ἥμισυ)
 [. .] ὁμοί(ως) . [

6. ὑπαρχουσαν Pap. ε of εν corr. from ν.

Col. ii.

- ἀπὸ κώμης]
- Μερμ[έρθ(ων). κατὰ τὰ κελ(ευσθέντα) ὑπὸ Μαικίου
 Λαίτου τοῦ λαμπ(ροτάτου) ἡγεμόνος
 ἀπογρά(φεται) πρὸς τῇ[ν τοῦ ι (ἔτους) κατ' οἰκ(ίαν)
 5 ἀπογρα(φὴν) τὸ ὑπάρ[χον μοι ἐν τῇ κώμῃ)
 (πρότερον) τοῦ πατρὸς καὶ (πρότερον ?) [τοῦ ἐκείνου πα-
 τρὸς Ἀδμήτου ἡ[μισυ μέρος
 τόπ(ου) περιτετιχισμ(ένου) ἐφ' [οῦ ἀπογρα(φόμεθα)
 Ἀδμητος Ἡρακλή[ου (ἐτῶν) . .
 10 μητρ(ὸς) Ταποντῶτ[ος ,
 ὃν δηλ(ῶ) τετελ(ευτηκέναι) ἔτι ἀ[πὸ
 Ἡρακλῆς υἱὸς μητρὸς [. ,
 ὃν δηλ(ῶ) τετελ(ευτηκέναι) ἔτι πάλαι[.
 Ἀδμητος υἱὸς μητρ(ὸς) Τ[.
 15 ἄτ(εχνος) ἄση(μος) [(ἐτῶν) . .
 Μιεύς ἀδελφ[ὸς
 [
 . [

i. 'From Didyme daughter of Cephalon and Didyme, with her guardian Heliodorus son of Dionysius, of the city of Oxyrhynchus. In accordance with the orders of his excellency the praefect Maecius Laetus I register for the house to house registration of the past 10th year the house belonging to me in the mid-eastern parts of the village of Mermertha together with my full brothers Asclas and Cephalon, formerly the property of our mother in respect of one half and of our father the said Cephalon in respect of the remaining half . . .'

i. 3-5. It is clear from this passage that Q. Maecius Laetus remained in office down to the beginning of September A.D. 202, and, since census-returns were commonly sent in when the year was well advanced, it is probable that his tenure extended into A.D. 203. Cantarelli is accordingly mistaken (*La Serie dei Prefetti*, p. 65) in dating the praefecture of Subatianus Aquila from the year 201-2 on the strength of B.G.U. 484, in which the census of A.D. 201-2 is referred to but which cannot itself have been written in that year, as 1111 proves. The earliest date for the commencement of the tenure of Subatianus Aquila is A.D. 202-3 (Euseb. vi. 3. 3; cf. *Archiv* v. p. 418).

The statement of the text that the census of A.D. 201-2 was ordered by Laetus is of interest for another reason, to which my attention has been drawn by Wilcken. Rostowzew in *Röm. Kolonat*, pp. 209-11, seeks to bring into close connexion with the census the edicts of Subatianus Aquila and Valerius Datus directing people to return to their homes. It is now clear that Subatianus Aquila was no more the initiator of the census of A.D. 201-2 than Valerius Datus was of the census of A.D. 215-16, and hence their edicts at any rate formed no part of the original orders for holding the census. Cf. Wilcken's forthcoming *Chrestomathie*, p. 235.

ii. ' . . . of the village of Mermertha. In accordance with the orders of his excellency the praefect Maecius Laetus, I register for the house to house registration of the 10th year the half share of a walled space belonging to me at the village, formerly the property of my father and formerly of his father Admetus; at which we return ourselves as follows: Admetus son of Heracleus, aged . . . years, my mother being Tapontos daughter of . . ., whom I declare to have died in the . . . year; my son Heracles by . . . daughter of . . ., whom I declare to have died long ago; my son Admetus by T . . . daughter of . . ., having no trade or distinguishing mark, aged . . . years; my brother Mieus . . .'

6. For the repetition of (πρότερον) cf. i. 9-10. *a* is clear, but whether it is the numeral or not is doubtful.

8. For the supplement cf. 171. 11 (Part II, p. 208). I suspect that ἐφ' οὗ should also be read in P. Flor. 4. 12.

11. The entries here and in l. 13 concerning the death of the mother's father are unusual. They can hardly refer to the persons named in ll. 9 and 12, since it is the rule for the name of the person making the return to stand first; cf. e.g. P. Flor. 4.

17. A horizontal stroke at the beginning of this line may either belong to a letter, e.g. τ, or represent γίνονται.

1112. PURCHASE OF ACACIA-TREES.

17.3 x 9 cm.

A. D. 188.

Two extracts from the records of the idiologus giving the substance of declarations made by a certain Apollonius concerning purchases by him of acacia-trees (ἄκανθαι). These trees were evidently the property of the government, and were bought by Apollonius at the rate of 13 drachmae each, a very much smaller price than that found in the private contract 909, where 14 trees fetch 1,200 drachmae. That document, however, is some forty years later in date than 1112, which belongs to the reign of Commodus, and of course there may have been a considerable difference in the size and condition of the trees; some of those here sold are described as 'fallen' (l. 23). The extracts, which are very cursively written and much abbreviated, are written across the fibres on the verso of the papyrus; on the recto are the beginnings of some lines of a second-century account.

- Τὸ κ(ατ' ἄνδρα ?) ἰδίου λόγ(ου), α τῶ(μου)
 μητροπ(όλεως). Ἀπολ(λῶνιος) ἐπ(ικαλούμενος) Ὡρίω(ν) Ἀπολ(λωνίου) ἐξ(ηγ-
 τεύσας)
 δηλ(ῶ) κεκυρῶσθ(αι) τὰς σημαν-
 θείσας τῷ Πα[ῦν]ι μηνὶ τοῦ
 5 κη (ἔτους) ἀκάνθας ὑπὸ μὲν τοῦ
 τῆς Νεμέ(ρων) ἐπὶ χά(ματος) (πρότερον)
 Σαρᾶ Ἀμόιτο(ς) περὶ Πεινῶ
 α, ὑπὸ δὲ τοῦ τῆς Σερύ(φεως)
 ἐπὶ χά(ματος) ἔργου Κονίωνο(ς)
 10 περὶ Σενεμελε(ῦ) β, καὶ
 ὑπὸ τοῦ τῆς Σεντῶ ἐπὶ χά(ματος)
 ἀπεργασίας τοῦ ε (ἔτους) θεο(ῦ) Οὔεσπ(ασιανοῦ)
 ὄντος ἐκ βορ(ρᾶ) τῆς Σεινοικοθ()
 α, (δραχμῶν) νβ καὶ τῶν ἐπομέ(νων)
 15 τῷ κθ (ἔτει) Ἀθὺρ ι, τι(μῆς) (δραχμῶν) νβ
 [πρ(οσ)]δ(ιαγραφόμενων) (δραχμῶν) γ (ὀβολοῦ) (ἡμιωβελίου), / (δραχμαὶ) νε
 (ὀβολὸς) (ἡμιωβέλιον).

ὁμ(οίως) τοῦ αὐτοῦ τρέ(μον).
 Ἀπολλώνιο[s] ὁ προτεταγμένος
 ἐπ(ικαλούμενος) δηλ(ῶ) κεκυρῶσθ(αι) τὰς ση-
 20 μανθείσας ὑπὸ πρ(εσ)β(υτέρων) δια-
 δεχο(μένων) κομογρα(μματεῖαν) Νεμ(έρων) ἀκάνθ(ας) γ
 ἐν τοῖς βορ(ρ)[ι]νοῖς μέρεσι χώματο(ς)
 εν . ελ . . . καὶ Θώσβ() καταπεπτω(κνίας)
 κυπ(ει) () (δραχμῶν) μ καὶ τῶν ἐπομένω(ν)
 25 τῷ κθ (ἔτει) Ἀθῦρ ιβ, τιμῆς [(δραχμῶν)] μ πρ(οσδιαγραφομένων) β (τριω-
 βόλου), / (δραχμαὶ) μβ (τριώβολον).

1. ιδιου^λ Pap.
 20. ρ'β Pap.

2. First ω of ωριων corr. from δη.
 22. βορ[ι]νοῖς Pap.

7. Second ν of πεεννω corr.

Individual list of the idilogus, volume 1; department of the metropolis. I, Apollonius surnamed Horion, son of Apollonius, ex-exegetes, declare that I have been duly assigned the acacia-trees designated in the month Pauni of the 28th year, one by the comogrammateus of Nemera on the embankment formerly belonging to Saras son of Amois in the neighbourhood of Peēnno, two by the comogrammateus of Seruphis on the embankment in the tillage of Conion in the neighbourhood of Senemeleu, and one by the comogrammateus of Sento on the embankment in the reclamation of the 5th year of the deified Vespasian situated to the north of Senoikoth . . ., for 52 drachmae and extra payments, in the 29th year, Hathur 10, the price being 52 drachmae and the additional charges 3 drachmae 1½ obols, total 55 drachmae 1½ obols.

Likewise in the same volume. I, Apollonius the aforesaid surnamed, &c., declare that I have been duly assigned the three acacia-trees designated by the elders, being deputies for the comogrammateus of Nemera, in the northern parts of the embankment of . . . and Thosbis, which have fallen down . . ., for 40 drachmae and extra payments, in the 29th year, Hathur 12, the price being 40 drachmae and the additional charges 2 drachmae 3 obols, total 42 drachmae, 3 obols.

1. τὸ κ(ατ' ἄνδρα): so e.g. P. Brit. Mus. 259. iii. 104; the third letter is possibly β, but not μ. The superfluous λ above the line (cf. the critical note) stood for λ(όγον), but the writer changed his mind and added λόγ(ον), without cancelling the suspended λ.

5. τοῦ: sc. κομογραμματέως; cf. ll. 20-1.

7. For Πεινώ cf. 713. 26. The scribe seems to have at first intended to abbreviate the name after Πειν; cf. the note on l. 1, and l. 22 βορ(ρ)[ι]νοῖς.

10. Σεμελε(ύ): Σεγκελε(ύ) (899. 7, 1052. 3, &c.) can only be read on the supposition that the ε was miswritten, which would be natural were it not for the fact that Σεμελεύ seems to have been the spelling in 482. 5. Possibly, then, Σεγκελεύ and Σεμελεύ were distinct places.

14. ἐπόμενα is the usual term for extra charges in connexion with government sales; cf. 513. 12, P. Amh. 97. 14. As suggested in the note on 513. 12, they are not to be distinguished from the προσδιαγραφόμενα, on the amount of which see the next note.

16. For this contraction of προσδιαγραφόμενων cf. ll. 20 πρ(εσ)β(υτέρων) and l. 25, where the δ is omitted. Other instances of such contraction are P. Amh. 35 βα(σιλι)κῶν and the common κ(άτ)τοι(κος); cf. also l. 22. The προσδιαγραφόμενα amount to $6\frac{1}{4}$ per cent. of the price, both here and in l. 25; the same proportion is found in 513. 15.

19. ε¹ is no doubt to be interpreted ἐπ(ικαλούμενος) here as in l. 2, the following name, &c., being omitted for the sake of brevity. Apparently in l. 2 also the scribe originally began to write δηλῶ immediately after ἐπ(ικαλούμενος); cf. the critical note.

20. πρ(εσ)β(υτέρων) διαδεχο(μένων) cf. e.g. B. G. U. 6. 4, 15. i. 8.

23. It may be doubted whether εν is the preposition or the first syllable of a village-name. It does not seem possible to read ἐν Τεπούει, a name coupled with Θῶσβις in 721. 9.

24. The two final letters of κυπει() may be αγ.

1113. RETURN OF UNIRRIGATED LAND.

17.3 X 14.9 cm.

A. D. 203.

Two declarations, which have been joined together, concerning unirrigated land; cf. P. Grenf. II. 56, P. Fay. 33, P. Tebt. 324, B. G. U. 139, 198, 973, P. Hamburg 11. One is addressed to the comogrammateus of the village near which the land was situated, the other, like B. G. U. 198, bears no address. Such returns were usually made in consequence of an order of the praefect in office, but in P. Hamburg 11, as in the present case, the authorization is stated to have emanated from the procurator usiacus Claudius Diognetus, who is also known from P. Giessen 48. 25 and papyri published by Wilcken in *Hermes*, xxiii. p. 593 (A. D. 197) and Comparetti in *Mélanges Nicole*, pp. 57 sqq. (Cols. i and iv, A. D. 203, not second century, as was pointed out by Stein, *Archiv* iv. 165).

Col. i.

Κωμογρα(μματεῖ) Σεντῶ καὶ ἄλλων
 κωμῶν τῆς μέσης τοπ(αρχίας)
 παρὰ Διδύμου τοῦ καὶ Διδυμίω-
 νος ἀρχιερατεύσαντ[ος] τοῦ
 5 ἐν Ὁξύγχων πόλε[ι] σεβασμιωτάτου
 Ἀδριανείου καὶ Διογέν[ο]υς καὶ
 Σαρα[π]ίωνος τοῦ καὶ Ἀριστοκλέους
 ἀμ[φ]οτέρων Σαραπίωνος
 μ[η]τ[ρὸς] Ἀρι[σ]τ[ο]κλείας τῆς καὶ

- 10 [Χαι]ρμονίδος ἀπὸ τῆς αὐ-
 [τῆς] πόλε[ω]ς. κατὰ τὰ κελευσθ(έντα)
 ὑπὸ Κλα[υ]δίου Διογνήτου τοῦ
 κρ[ατί]στου ἐπιτρόπου ἀπογρα(φόμεθα)
 π[ρὸ]ς τὸ ἐνεστὸς ἰα (ἔτους) ἦν ἔχο-
 15 μ[εν] ἄβροχον περὶ Σεντῶ
 [ἐ]κ [το]ῦ Κλεάνδρου σὺν τοῖς
 παρορ[ί]οις εἰς Διονύσιον
 Ἀπίωνος (πρότερον ?) ἀβρόχου
 (ἀρούρας) . δ' .
 20 (ἔτους) ἰα Αὐτοκρατόρων Καισάρων
 Λουκίου Σεπτιμίου Σεουήρου Εὐσεβ[οῦς]
 Περτίνακος Ἀραβικοῦ Ἀδιαβηνικοῦ
 Παρθικοῦ Μεγίστου καὶ Μάρκ[ο]υ
 Αὐρ[η]λίου Ἀντωνίνου Εὐσεβοῦς

18. α' Pap.

Col. ii.

- 2nd hand Παρὰ Σαραπίωνος τοῦ καὶ Φ[ανίου] γυμνασιαρχ(ήσαντος) τῆς Ὀ-
 [ξυρύ]γχ(ων) πόλ(εως) καὶ ὡς χρημα(τίζει) ἀπ' Ὀ[ξυρύ]γχ(ων) πόλ(εως).
 κατὰ τὰ κελ(ευσθέντα)
 [ὑπὸ] Κλανδίου Διογνήτου τ[οῦ] κρατίστου
 [ἐπιτρ]όπ(ου) τῶν κυρίων Σεβαστῶ[ν] ἀπογρά(φομαι) πρὸς τὸ
 5 [ἰα (ἔτος)] περὶ κώμην Ψῶβθιν μ[έ]σης τοπ(αρχίας) ἐκ τοῦ Φι-
 λονείκου μητρικοῦ πρότ(ερον) Α[.]
 νυπτᾶτος ἀπὸ (ἀρουῶν) δι' β' [ἀβρόχου (ἀρούρας) . .
 [κ]αὶ ὁμνῶ τὴν Λουκίου Σεπ[τιμίου] Σεουήρου
 Εὐσεβοῦς Περτίνακος καὶ Μ[άρκου] Αὐρηλίου
 10 Ἀντωνίνου Εὐσεβοῦς Σεβαστῶν τύχην καὶ Που-
 βλίου Σεπτιμίου Γέτα Καίσαρος Σεβαστοῦ μὴ ἐψ(εῖσθαι).
 [(ἔτους) ἰα] Αὐτοκρατόρων Καισάρ[ων] Λουκίου Σε-
 πτιμίου Σεουήρου Εὐσεβοῦς Περτίνακος

Ἀραβικοῦ Ἀδιαβηνικοῦ Παρ[θικοῦ Μεγίστου
 15 καὶ Μάρκου Αὐρηλίου Ἀντων[ίνου Εὐσεβοῦς
 Σεβαστῶν καὶ Πουβλίου Σε[πτιμίου Γέτα
 Καίσαρος Σεβαστοῦ (2nd hand) Μεχεῖρ [. . Σαραπίων ὁ
 [κα]ὶ Φ[α]νίας γυμνασιαρχ[ήσας ἐπιδέδωκα.

'To the comogrammateus of Sento and other villages in the middle toparchy from Didymus also called Didymion, ex-chief-priest of the most august temple of Hadrian in the city of Oxyrhynchus, and from Diogenes and Sarapion also called Aristocles, both sons of Sarapion and Aristocleia also called Chaeremonis, of the said city. In accordance with the orders of his highness the procurator Claudius Diognetus we register for the current 11th year the unwatered land belonging to us at Sento in the holding of Cleandrus with the adjacent ground standing in the name of (?) Dionysius son of Apion, namely $\frac{1}{4}$ arourae of land previously unwatered.' Date.

'From Sarapion also called Phantias, ex-gymnasiarch of the city of Oxyrhynchus, and however he is styled, of the city of Oxyrhynchus. In accordance with the orders of his highness the Imperial procurator Claudius Diognetus I register for the 11th year at the village of Psobthis in the middle toparchy in the holding of Philonicus, once belonging to my mother and formerly in the possession of A . . . son of . . . nuptas, . . arourae of unwatered land out of $4\frac{1}{2}$ arourae, and I swear by the fortune of Lucius Septimius Severus Pius Pertinax and Marcus Aurelius Antoninus Pius Augusti and Publius Septimius Geta Caesar Augustus that I have made no false statement.' Date.

i. 14. This date is noticeable, since both B. G. U. 139 and P. Hamburg 11 refer to the 10th year, and evidence is thus for the first time obtained of the registration of unirrigated land in two consecutive years. The fact that such a registration took place in the year 202-3 is a slight argument in favour of the supposition that B. G. U. 108 is also concerned with ἀσποχος γῆ (cf. Eger, *Grundbuchwesen*, p. 183, note 3), in which case a third consecutive year would have to be added. This, however, would not necessarily disprove our view that the returns of unirrigated land were not annual (P. Oxy. II. p. 177), for a succession of low Niles is quite possible; cf. Eger, *op. cit.*, p. 184.

17. For παρορ[ί]ς cf. P. Flor. 50. 9, 86 (ἡ παρόριος). σωματιζομένην or an equivalent phrase is probably to be understood before εἰς on the analogy of most of the other returns, e. g. P. Fay. 33. 18-19 αἱ οὔσαι διὰ σωματισμοῦ εἰς . . . , B. G. U. 139. 13-14 σωματιζομένας εἰς . . . , 198. 8-9 διὰ δὲ σωματισμοῦ εἰς . . . On the meaning of σωματισμός cf. the note on P. Fay. 33. 18-19, and Eger, *Grundbuchwesen*, p. 188, Lewald, *Röm.-Aeg. Grundbuchrecht*, p. 79.

18. (πρότερον) is apparently meant; ἀπ(ό) is inadmissible.

ii. 1. Cf. ll. 17-18.

10. Considerations of space indicate that τύχην stood in this line and not in l. 11.

1114. DECLARATION OF INHERITANCE.

26 x 56 cm.

A. D. 237. Plate VII.

A Latin declaration made to the responsible Roman official by M. Aurelius Saras, a citizen of Oxyrhynchus, that his wife had died intestate, and that the inheritance, which passed to their two daughters, was of the value of 200,000 sesterces and free from the *vicesima hereditatium* or succession duty of 5 per cent. To this declaration is appended an affidavit in Greek, duly witnessed, of the fact of intestate death, and a subscription in Latin of a notary of the office concerned with the tax.

The persons concerned were all Aurelii, and therefore subject to the *vicesima*; it was indeed in the interest of this and similar taxes, so we are told (Dio lxxvii. 9), that the *constitutio Antonina* was promulgated; cf. *Archiv* v. p. 429. On the history of the impost see Bachofen, *Ausgew. Lehren des R. Civilrechts*, pp. 322 sqq., Cagnat, *Les Impôts indirects chez les Romains*, pp. 175 sqq., Hirschfeld, *K. Verwaltungsbeamten*, pp. 96 sqq. Instituted by Augustus it was levied upon all inheritances and legacies except where the beneficiaries were near relations or the estate inconsiderable (πλὴν τῶν πάνυ συγγενῶν ἢ καὶ πενήτων, Dio lv. 25). Caracalla, who raised the rate to 10 per cent., abolished the exemption in virtue of close relationship (Dio lxxvii. 9, Ulpian, *Coll.* xvi. 9. 3); but these changes were reversed by his successor Macrinus (Dio lxxviii. 12). What degree of affinity is to be understood from Dio's phrases πάνυ συγγενῶν and πάνυ προσήκουσι is not clear (cf. Cagnat, *op. cit.*, p. 184), but daughters succeeding to an intestate mother, as they were entitled to do by the recent *Senatus consultum Orfitianum* (cf. 1118. 13), would doubtless be included within the exemption, and this benefit would extend to their father, who in such a case would be the *de facto* heir; cf. the note on l. 9. A niece on the other hand seems not to have enjoyed immunity, for in P. Amh. 72, a declaration by a woman of the value of an intestate uncle's estate to which she was succeeding (A. D. 246), there is no mention of any claim to exemption. Relationship and not poverty was evidently the ground of the claim in the present instance. The taxable minimum is indeed uncertain, but it can hardly have reached 200,000 sesterces; Bachofen puts it at half that amount (*op. cit.*, pp. 341-2; so Mommsen, *Die Röm. Tribus*, p. 120, Marquardt, *Staatsverw.* ii. p. 259). The tax no longer existed in the time of Justinian (*Cod.* vi. 33. 3) and its abolition was perhaps one of the financial reforms of Diocletian and Constantine; this papyrus appears to be the latest document in which it is directly mentioned.

The Latin *professio* and the subscription of the notary are written in clear cursive hands rather similar in type to that of P. Grenf. II. 108 of the latter half of the previous century. Dots or short dashes are, as usual, commonly placed after abbreviations and occasionally after other words (ll. 5, 37). Line 38 is in a smaller and less legible writing.

*Perpetuo et Corneliano co(n)s(ulibus) anno iii Imperatoris Caesaris
Gaii Iuli Veri Maximini*

*Pii Aug(usti) Germanici Max(im)i Dacici Max(im)i Sarmat[i]ci
[Max(im)i et Gaii Iuli Veri Maximi Germanici Max(im)i]*

*Dacici M[ax(im)i Sarmatici Max(im)i Caesaris sancti]ssim[i Au-
g(usti) fili Aug(usti)*

[] . []

5 [A]pud Geminium Valēntem 44 letters
procurationis. []

*Marcus Aurelius Saras fa[ctus] gymnas[iarchus decurio civ]itat[is] O[xy-
rhi]nchitarum*

*filius Marci Aureli Diogenis q(u) e(t) Hel[iodori facti euthe]n[i-
a]rchae . . . [. . .] . . . [.]s . . . ae*

*civitatis Alexandrinorum prof[iteor] filiabus me[is] Aure-
liabus Stra-*

10 *tonice q(uae) e(t) Sosipatrae et Apolloniae [q(uae) e(t) Dientis]
h[er]editatem seu bonorum posses-*

*sionem Aureliae Ap[ol]loniae filiae Marci Aurel[i] Apolloni Demetri
q(u) e(t) Psammi-*

*dis facti gymnasiarchi decurionis civitatis Oxyrinchitarum, matris
eorum uxoris*

*autem suae, intestatae defunctae civitat[is] Oxyrinchitarum prid[ie]
non(as) Iul[ia]s q(uae) p[ro]ximae?) f[uer]unt*

*hora diei tertia secundum testation[em] de hac re factam cuius
exemplum subieci,*

15 *eamque hereditatem esse ducena[ri]am et immunem a vicensima.
exemplum testationis.*

2nd hand "Ετους τρίτου Αυτοκράτορος Καίσαρος Γαίου Ίουλίου Ούήρου Μαξι-
μείνου Εύσεβοῦς Εὐτυχούς

Σεβαστοῦ Γερμανικοῦ Μεγίστου Δακικοῦ Μεγίστου Σαρματικοῦ
Μεγίστου καὶ Γαΐου Ίουλίου

- Οὐήρου Μαξίμου Γερμανικοῦ Μεγίστου Δακικοῦ Μεγίστου Σαρμα-
 τικοῦ Μεγίστου τοῦ
 20 ἱερωτάτου Καίσαρος Σεβαστοῦ νιοῦ τοῦ Σεβαστοῦ Ἐπειφ ιβ, ἐν
 Ὁξυρίνχων πόλει.
 Μάρκος Αὐρήλιος Σαρᾶς γυμνασιάρχηςας βουλευτῆς τῆς Ὁξυρινχειτῶν
 πόλεως υἱὸς Μάρ-
 κου Αὐρηλίου Διογένους τοῦ καὶ Ἑλιοδώρου εὐθηνιαρχήσαντος
 βουλευτοῦ τῆς λαμπροτά-
 τῆς πόλεως τῶν Ἀλεξανδρέων καὶ ὡς χρηματίζει ἐμαρτύρατο τοὺς
 τόδε τὸ μαρτυρο-
 ποίημα σφραγίζειν μέλλοντας τῇ ἐνεστώσῃ ἡμέρᾳ{ν} περὶ ὧραν
 τρίτην ἀπεν-
 25 κταίως Αὐρηλίαν Ἀπολλωνίαν θιγατέρα Μάρκου Αὐρηλίου Ἀπολ-
 λωνίου Δημητρί-
 ου τοῦ καὶ Ψάμμιδος καὶ ὡς χρηματίζει γυμνασιάρχήσαντος βου-
 λευτοῦ τῆς Ὁξυριν-
 χειτῶν πόλ[εω]ς γυναῖκα ἑαυτοῦ μητέρα τῶν κοινῶν θυγατέρων Αὐ-
 ρηλιῶν Στρα-
 τονείκης τῆς καὶ Σωσιπάτρας καὶ Ἀπολλωνίας τῆς καὶ Διεύτος
 ἀφηλίκων ἀδι-

Col. ii.

[ἀθετον τελευτῆσαι

- 30 3rd hand (?) [60 letters]β[
 4th hand [Σα]ραπίων ὁ κ[α]λ[30 letters]ο[.....
 ἀποδεδειγμέν[ος] ἀρχιερεὺς βουλευ[τῆς] (τῆς) προκειμ[έν]η[ς] πόλ[εως]
 . . . [.....]α[.] . . .
 5th hand Μάρκος Αὐρήλιος Σαρᾶς γυμν[α]σιάρχῆσα[ς] βουλ[ευτῆς] τῆς Ὁξυ-
 ρυ[γ]χειτῶν
 πόλ[εως] ἐπιδέδωκα τὴν ἀπογραφὴν.

- 35 6th hand *Iuvilinus Aug(usti) lib(ertus) tabul(arinus) intestatam dec[e]ssisse
 secundum*

*adfirmationem insertam pr(idie) non(as) Iul(ias) Perpetuo et
Corneliano co(n)s(ulibus) notavi pr(idie) id(us) Iul(ias) co(n)-
s(ulibus) s(upra) s(cryptis).*

7th hand *αϥ(um) ς()...[.....]Ι[υ]λ(ias) Perpetuo et Corneliano co(n)s(ulibus).*

17. γαῖου ἰουλίου Pap.: so in l. 18. 20. ἱερωτατου . . . υἱου Pap. Second σ of second σεβαστου corr. from ρ. 21. υἱος Pap. 31. Second κ corr.?

'In the consulship of Perpetuus and Cornelianus, in the third year of the emperor Caesar Gaius Julius Verus Maximinus,' &c., 'before Geminus Valens . . . of the procuratorship. Marcus Aurelius Saras, ex-gymnasiarch, senator of the city of Oxyrhynchus, son of Marcus Aurelius Diogenes also called Heliodorus, ex-eutheniarch of the [most illustrious] city of Alexandria, declare [on behalf of (?)] my two daughters Aurelia Stratonice also called Sosipatra and Aurelia Apollonia also called Dieus the inheritance or possession of the property of Aurelia Apollonia daughter of Marcus Aurelius Apollonius son of Demetrius also called Psammis, ex-gymnasiarch and senator of the city of Oxyrhynchus, their mother and my wife, who died intestate at the city of Oxyrhynchus on the day before the succeeding (?) Nones of July at the third hour of the day according to the affidavit made on this matter, of which I append a copy, and certify that the inheritance is of the value of two hundred solidi and free of the tax of a twentieth.

'Copy of the affidavit. In the third year,' &c., 'at the city of Oxyrhynchus. Marcus Aurelius Saras, ex-gymnasiarch and senator of the city of Oxyrhynchus, son of Marcus Aurelius Diogenes also called Heliodorus, ex-eutheniarch and senator of the most illustrious city of Alexandria, and however he is styled, called to witness the persons about to seal the present affidavit that on this day at about the third hour to the loss of our hopes Aurelia Apollonia daughter of Marcus Aurelius Apollonius son of Demetrius also called Psammis, and however he is styled, ex-gymnasiarch and senator of the city of Oxyrhynchus, his wife and the mother of their daughters Aurelia Stratonice also called Sosipatra and Aurelia Apollonia also called Dieus, who are under age, died intestate . . . Signatures of witnesses and of Marcus Aurelius Saras in Greek and of a notary in Latin.

2-4. The small fragment assigned to the middles of these lines is doubtfully placed, *sancti*ssim[i] being unsatisfactory. *D*acici could be read in place of *Sarm*atici, but this causes greater difficulties in the next line.

5-6. Geminus Valens, if that was his name, was apparently an official in the office of the *procurator vicesimae*, who was no doubt appointed for Egypt as for other provinces; cf. Hirschfeld, *K. Verwaltungsbeamten*, pp. 102-4. Α στατιών τῆς εἰκοστῆς τῶν κληρονομιῶν καὶ ἐλευθεριῶν at Arsinoïtonpolis is mentioned in B. G. U. 326. ii. 10.

7. It is noticeable, as Wilcken remarks, that the term *civilis* was now used where before the grant of the βουλῇ the correct Latin word was *metropolis*; cf. e.g. the Cairo diptych referred to in the following note.

8. *q(ui) e(t)*: the same abbreviation occurs e.g. in the *cretiones hereditatium* published by De Ricci from a Cairo diptych in *Nouv. Rev.* xxx. pp. 479 sqq. and reprinted in Bruns, ed. 7, pp. 319-20. At the end of this line *decurionis clarissimae* is expected, but cannot be read. Perhaps *decurionis* was omitted and some longer adjective used, e.g. *sp[ec]i[al]e[n]d[i]d[i]s-s[i]m[ae]*, which is a possible though not very satisfactory reading; or *decurionis* was written and the adjective was quite short, *decu[rioni]s s[an]c[t]i . . . ae.*

9. How the lacuna after *prof[iteor]* is to be filled is unfortunately somewhat doubtful.

The daughters could only succeed *inssu patris*, and he would at this period be the real beneficiary (Gaius ii. 87; modifications were subsequently introduced, *Cod. Just.* vi. 60): hence something like *me adnuisse* would be suitable. The construction of l. 15 rather suggests that an infinitive had preceded, otherwise the more neutral supplement [*pro duabus*] might be preferred.

13. *suae*: the construction demands *meae*; that *prof[ileor]* and not *prof[itetur]* preceded in l. 9 is indicated by *subieci* in l. 14.

The meaning of the letters *q. p. f.* here is uncertain; from their position and the run of the sentence they should refer in some way to the date, and the interpretation suggested in the text will give a tolerable sense. Or possibly *p* might represent *praesens* as an equivalent of the Greek *ἐνεστώς*; cf. l. 24. *q. p. f.* is also found in C. I. L. v. 5067. 7 of A.D. 103, *La[derio] ii cos. [. . . .] q. p. f. [. . . cur]atores Satur[. . . i]nfra scripti*. The letters have there been explained as standing for *qui primi fuerunt*, referring to the persons *infra scripti*; that, however, is very doubtful, and it seems likely that the day of the month preceded in the lacuna, and that the meaning of the abbreviation is the same as in the present passage.

30. If l. 1 was the first of the column the loss at the top of Col. ii above l. 30 would not be expected to exceed more than three or four lines.

32. *μαρτυρῶ* or some equivalent term is to be supplied at the end of the line. *προκειμ[έ]νης* is very doubtfully read.

35. *Ivivilinus* is a curious name, but I cannot read the letters otherwise; *Iul(ius) Vilinus* is inadmissible. *Tabularii* are frequently mentioned in connexion with the *vicesima*; cf. Hirschfeld, *op. cit.*, p. 105. They were commonly freedmen, as here.

38. If *actum* is right (cf. e.g. the Cairo diptych, *ap. Bruns*, p. 320), a place-name would be expected to follow, but the *s* followed by a dot seems clear. Perhaps *s(supra) s(cripto) die* was written.

1115. REPLY TO A STRATEGUS.

23.5 × 20.8 cm.

A.D. 284.

The writers of this letter were three agents for the delivery of the military annona, who had been asked by the strategus, in consequence of representations from the praefect and dioecetes, for the receipt for a large quantity of bread delivered by them to certain military and naval detachments. They accordingly forwarded the original receipt, enclosing at the same time a copy which they request the strategus to sign. The receipt had been issued in the sixth year of Probus (A.D. 281), but the signature of the strategus, which is appended as requested, is dated in Pachon of the second year, the reference presumably being to the reign of Numerianus. Pomponius Ianuarianus, the praefect in office (l. 4), is a new addition to the list of Egyptian praefects.

Αὐρηλίῳ Φιλίαρχῳ τῷ καὶ Ὡρίωνι σ[τ]ρατηγῷ Ὁξυρυγχείτου
παρὰ Αὐρηλίῳ Ἰσιδώρου καὶ Ἀσκληπιάδου καὶ Πλουτίνου ἀναπ[ομ-]

- πῶν ἄρτου. αἰτηθέντες ὑπὸ σοῦ ἐκ τῶν ἐπισταλέντων σοι ὑπὸ
τοῦ διασημοτάτου ἡγεμόνος Πομπωνίου Ἰανουαριανοῦ καὶ τοῦ
5 δι[α]σημοτάτου διοικητοῦ Αὐρηλίου [Ἀριστεά] ἦν ἔχομεν αὐθεντικὴν
[ἀποχ]ὴν οὗ ἀνηγέκαμεν καὶ δι[α]δεδώκαμεν ἄρτου, ἐπιδίδομέν σοι
τῇ[ν] προκειμένην αὐθεντικὴν ἀποχ[ὴν] καὶ ταύτης ἀντίγρα[φον ἀξι-]
οῦντες ὑποσημιώσασθαί σ[ε] πρὸς τὸ καὶ ἡμᾶς τὸ ἀ[σ]φ[α]λὲς ἔχειν [τῆς αὐ-]
τῆς αὐθεντικῆς ἀποχῆς. Μίκκαλος ἐπὶ διαδόσεως ἀνώνης
10 Ἰσιδώρῳ καὶ Ἀσκληπιάδῃ ἐπιμεληταῖς {ε[π]ιμεληταις} Ὁξυρυγχεῖ[ο]ν.
παραδ[ε]δώκατε ἐν τῇ Πανῶν πόλει κατὰ κέλευσιν Αὐρηλίου Ἀρι-
στεά τοῦ κρατίστου διοικητοῦ ἀκολούθως αἷς ἐπηνέγκατε φ[ορ-]
μαλείαις χωρήσασιν στρ[ατιώ]ταις καὶ ναύταις ἄρτου
ους μυριάδας τρεῖς καὶ ὀκτακισχίλ[ιους] τετρακοσίους ἑνενή-
15 κοντα ἕξ, γίνονται) μυριάδες) γ' Ἑυρς.
(ἔτους) ς τοῦ κυρίου ἡμῶν Αὐτοκράτορος Καίσαρος Μάρκου Αὐρηλίου
Πρόβου Εὐσεβοῦς Σεβαστοῦ Τῦβι ἐκκαιδεκάτῃ, Τῦβι ις.
2nd hand Αὐρήλιος Φιλίαρχος ὁ καὶ Ὡρίων στρα(τηγὸς) Ὁξυρ[υ]γχ(ίτου) ἔσχον
τὴν αὐθεντικὴν ἀποχὴν
συμφωνοῦσαν πρὸς τὸ προτεταγμένον ἀντίγρα(φον) ἦν καὶ κατέπεμψα
20 ὥς ἐκελεύσθη. (ἔτους) β' Παχῶν κς.

6. ο of ου corr. from ι. ἀννεγ'καμεν Pap. 9. μικ'καλος Pap. 12. ἐπηνεγ'κατε Pap.
1. φ[ορ]μαρίαις. 17. ἐκ'καιδεκατῃ Pap. 18. στρας Pap.

‘To Aurelius Philarchus also called Horion, strategus of the Oxyrhynchite nome, from Aurelius Isidorus, Aurelius Asclepiades, and Aurelius Plutinus, deliverers of bread. Having been asked by you in consequence of letters sent to you by his honour the praefect Pomponius Januarianus and his honour the dioecetes Aurelius Aristes for the authentic receipt in our possession for the bread which we have delivered and distributed, we deliver to you the aforesaid authentic receipt and a copy of it which we beg you to sign in order that we too may have the security of the said authentic receipt. “Miccalus, superintendent of the distribution of the annona, to Isidorus and Asclepiades, overseers of the Oxyrhynchite nome. You have delivered in Panopolis in obedience to the order of his highness the dioecetes Aurelius Aristes, in accordance with the certificates presented by you, to the mobilized (?) soldiers and sailors thirty-eight thousand and four hundred and ninety-six modii (?) of bread, total 38,496. The sixth year of our lord the Emperor Caesar Marcus Aurelius Probus Pius Augustus, Tubi sixteenth, Tubi 16.” (Signed) I, Aurelius Philarchus also called Horion, strategus of the Oxyrhynchite nome, have received the authentic receipt, which agrees with the copy above written, and have forwarded it as ordered. Second year, Pachon 26.’

9. ἐπὶ διαδόσεως ἀνώνης: cf. e. g. B. G. U. 1025. ii. 15 διαδότης Σοῦνης, 43. recto iv. 9 εἰς διάδοσιν τῶν στρατιωτῶν, and P. Giessen ii. pp. 88-9.

10. ἐπιμεληταῖς Ὀξύρυνχίτ[ο]ν: cf. 43. recto iv. 21, &c., P. Giessen I. c.

12. For φ[ορ]μαλείαις (= φ[ορ]μαρίαις) cf. 43. recto, e. g. ii. 28-9 ἀκολουθ(ως) Ῥωμαϊκῇ αὐτοῦ φρουμαρία, iii. 25 τῆς δὲ φρουμαρίας ἐστὶν ἀντίγρα(φον), where φρουμαρία is more likely to be a misspelling of φορμαρία (= formula) than of φρουμενταρία, and P. Cairo Cat. 67050. 11, 67051. 6.

13-14. μοδίους suggests itself as the measure (cf. e. g. P. Leipzig 97), but the vestiges do not appear to be very suitable, and moreover there would be plenty of room for so short a word in l. 13, so that its division between two lines is unnatural. But possibly ἄρτου had an epithet (not κα[θαροῦ]).

19. κατέπεμψα: i. e. to Alexandria.

1116. NOMINATION TO AN OFFICE.

15.8 × 11.3 cm.

A.D. 363.

Nomination of a person to act for one year as inspector of dues appropriated to the Augusteum at Alexandria. In what these dues consisted is not clear owing to the bad condition of the papyrus. The nomination, which is addressed to the logistes, was made by the local συστάτης, on whose office see the note on l. 5. Cf. 580, P. Flor. 2, &c.

Ῥπατείας Ἰουλιανοῦ τὸ δ' καὶ Σαλλουστίου
 τοῦ λαμπροτάτου) ἐπάρχου τοῦ ἱεροῦ πραιτωρίου Θω[θ].
 Φλαουίω Ψοεῖτι λογιστῇ Ὀξύρυνχίτ[ο]ν
 [πα]ρ[ὰ] Α[ύ]ρηλίου Μουσῇ Θέωνος
 5 ἀπὸ τῆς αὐτῆς πόλεως συστάτου ἀμφόδο
 Δρόμου Γυμ(ν)ασίου καὶ ἄλλων ἀμφόδο.
 δίδωμι καὶ εἰσαγγέλλω τῷ ἰδίῳ
 μου κινδύνῳ εἰς ἔπῳψιν εἰ . . .
 μαριων τῶν ἐξ ἔθους παρεχω-
 10 μένον ἐν τῷ ἱερῷ Ἀγούστου ὅν[τι]
 ἐπὶ τῆς λαμπροτάτης) Ἀλεξανδρ(ί)ας ἐφ' ἐ-
 νιαυτὸν ἕνα τῶν ἀπ[ὸ] ν]εωμηνίας
 Θωθ ἕως Μεσορῆ ἐπαγωγμένον
 πέμπτῃς καὶ αὐτῇ[ς] τῆς π]έμπτῃς
 15 τοῦ ἐνεστῶτος ἔτους μ (ἔτους) θ (ἔτους) τὸν

ἐξῆς ἐν[γε]γραμμένον ὄντα ἐπι-
δήτιον πρὸς τὴν χρίαν,
ἔστι δὲ

Αὐρήλιον Ζακάωνος Μελανᾶ [

20 ἀπὸ τῆς αὐτῆς πόλεως τῆς αὐτῆς φ[υλῆς].

2nd hand Αὐρήλιος Μουσῆς συστάτης

ἐπιδέδωκα.

3rd hand Διόσκορος [. . . .] . . ας ἔσχον . [.

[]

4th hand Ἀμμώνιος

8. l. ἔποψιν.

9. l. παρεχομένων.

10. ἱερῶ Pap.

12. l. τὸν . . . ν]εομηνίας.

13. l. ἐπαγομένων.

16. l. ἐπιτήδειον.

'In the consulship of Julianus for the fourth time and Sallustius the most illustrious praefect of the sacred praetorium, Thoth . . . To Flavius Psoeis, logistes of the Oxyrhynchite nome, from Aurelius Moses son of Theon, of the said city, delegate of appointments of the quarter of the Gymnasium Square and other quarters. I present and announce at my own risk for the inspection of the . . . provided as is the custom at the temple of Augustus in the most illustrious Alexandria, for one year from the first day of Thoth up to and including the fifth intercalary day of Mesore of the present 40th which = the 9th year, the person whose name follows below, who is suitable for the office, namely Aurelius son of Zakaon son of Melanas, of the said city and said tribe.' Signatures of Aurelius Moses and other officials.

5. 'συστάτον'; cf. 86. 10-11, where συστά[τη] τῆς νυνὶ λειτουργούσης φυλῆς is rightly restored by Jouguet and Wilcken on the analogy of P. Flor. 39. 4 συστάτης τῆς μελλούσης λιτου[ργεῖν] φ[υλῆς καὶ ἄλλων ἀμφόδων; cf. *Archiv* iii. p. 534, iv. p. 557. It was the business of the συστάτης to make nominations to λειτουργίαι; cf. 86 and P. Flor. 39. 6 τὴν ἐνχειριστίσάν σοι ἐπ' ἐμοῦ . . . λειτουργίαν. At an earlier period, as appears from 1119, this function was performed by amphodogrammateis and phylarchs. For the tribal divisions at Oxyrhynchus cf. 1030.

8. The initial letter of the mutilated word could also well be η.

10. The letters following Ἀγουστ are very uncertain, but the reading suggested is sufficiently suitable. Ἀγουστίω does not seem possible. The building referred to may well be the same as that known as the Καισάριον (Strabo xvii. 794) or Σεβάστιον (Philo, *Leg. ad Gaium*, 22); cf. Lumbroso, *L'Egitto*, pp. 188 sqq., F. Blumenthal, *Archiv* v. pp. 318-19. The Caesareum was turned into a church under Constantine or Constantius II, but retained its old name; cf. *Archiv* v. p. 328.

13-14. Cf. P. Flor. 39. 8, where the same phrase is to be read (*Archiv* iii. p. 534). It may be suggested that in the next line of that papyrus the letters following ἔτους, which are transcribed as ου μ[, represent the current years of the Oxyrhynchite eras, which in Thoth of A.D. 396 would be ογ μ[β; cf. l. 15 here.

19. Αὐρήλιον: ἔστι δέ is not allowed to affect the construction, which is carried on from

l. 17. For *Ζακάωνος* cf. P. Strassb. 45. 49 and P. Théad. Inv. 15. iv. 2; it is a variant of the common name *Σακάων*, e.g. 1059. 4.

20. *τῆς αὐτῆς φυλῆς*: the reading of the much damaged letters is confirmed by P. Flor. 39. 5. *φυλῆς* may have been abbreviated. Since an *ἄμφοδον* only has been named above (ll. 5-6) and not a *φυλή* as such, the close connexion of the *φυλαί* and *ἄμφοδα* already noticed by Preisigke, *Beamtenwesen*, p. 18^b, is here brought out very clearly; cf. P. Flor. 39. 4 *φυλῆς καὶ ἄλλων ἀμφοδων*, 1119. 13 *ἀμφοδων φυλάρχω*, and 1110. 2-3, note.

(c) PETITIONS.

1117. PETITION TO A PRAEFECT.

19.8 × 13.9 cm.

About A.D. 178.

Draft of an appeal to an unnamed praefect from six persons described as the superintendents of the golden statue of Athene-Thoëris concerning a case of peculation which he had recently decided. The ends of the lines are lost throughout, but, though the lacunae as gauged by ll. 1, 7, and 13 are too large to be restored with much certainty, the general sense is seldom obscured. Judgement had previously been given by an earlier praefect, Pactumeius Magnus (A.D. 176-7), and it was probably to his immediate successor Aurelius (?) Sanctus (A.D. 177-9) that the present petition was addressed. The statue of the goddess had lately been made, and a quantity of gold embezzled in the process. Magnus had decided that the loss, amounting to eighteen talents of silver, should be made good by the artificers and the municipal officials of the year (ll. 4-5). His judgement was substantially upheld by the new praefect, who distributed the responsibility between the contractor, the inspector, the officials who disbursed the money, and the overseers, who now apply for relief (ll. 6-8). They make no profession of innocence, but in the first place ask that two gymnasiarchs and a third official, all of whom, they assert, had been concerned in the disbursements (ll. 9-15), should be called on to assist, and secondly apply for an extension of time, offering an annual payment of two talents (ll. 16 sqq.), and declaring that their existing obligation must reduce them to ruin.

This draft is written across the fibres of the verso; the recto contains remains of two columns of a list of persons, in which the word *πρεσβύτερος* is apparently abbreviated in the same way as in 1112. 20.

- Π(αρά) τι(νος) κ(αί) τ(ινος) γενομένων ἐπιμελητῶν χρυσοῦ ξοάνου Ἀθη[ν]ᾶς
 τῆς καὶ Θεήριδος
 θεᾶς μεγίστης. ἔναγχος, ἡγεμῶν κύριε, ἐπιδημή[σας ἐν τῇ ἡμετέρᾳ
 πόλει διέγνωσ μεταξὺ ἡμῶν καὶ ἀρχόντων ἔκ(κ)λητο[.
 περὶ ὧν ὁ κράτιστος Μάγνος ἐκέλευσεν τῇ πόλει εἰσενεχθῆναι ἐν α[.
 (τάλαντα) ιη ὑπὸ τῶν
 5 τὴν Θεήριν ποιησάντων καὶ τῶν τοῦ ἔτους ἐστεφανωμένων ἀρχ[όντων·
 περὶ ὧν σὺ ὁ
 κύριος κατὰ τὰ δόξαντά σοι ἀπεφῆνω οὕτως· ὁ τὴν ὑπόσχ[εσιν δοὺς καὶ
 ὁ τὴν
 σύνοψιν εἰληφὼς καὶ οἱ ἄρχοντες οἱ ἐξωδιάσαντες καὶ οἱ ἐπ[ιμεληται ἀποκα-
 ταστήσετε τῇ πατρίδι ὑμῶν τὸ ἐνδέον τοῦ χρυσίου κατὰ τὸ [.
 ἡμεῖς οὖν,
 κύριε, αὐτοὶ μέτριοι ὄντες ἀξιούμεν ἀκολούθως καὶ τῇ ἀ[ποφάσει
 10 καὶ τοὺς ἐξωδιάσαντας δύο γυμνασιάρχους ὄντας τοῦ ἔτους καὶ τὸν
 ἀν[.
 Θέων[α] καὶ αὐτὸν ἐξωδιάσαντα δι' ὅλου τοῦ ἔτους καὶ αἵρεσιν [. πα-
 ρά τε τεχνειῶν χρυσοχόων λαβόντα καὶ γράμματα τῆς παρα[δόσεως παρὰ
 χρυσοχό-
 ων τῶν παραλαβόντων σχόντα καὶ ἐπὶ τόπων εἰς τὴν δημοσίαν τράπεζαν
 καταχωρίσαντα ἀκολούθως οἷς καὶ κατεχώρισεν ὑπομν[ήμασι συντελεῖν
 15 εἰς φόρους ἡμεῖν 5 τὸν ἀριθμὸν ἐπιμεληταῖς [. γῆς [.
 ὄντες τὰ ιη (τάλαντα) τῇ πόλει ἐκ δυεῖν ταλάντων εἰσεμ[έγκωμεν
 καὶ οὕτως τὸ κελευσθὲν ὑπὸ σοῦ τοῦ κυρίου ἀκολ[ούθως καὶ οἷς ἀπεφῆνω
 γένηται, ἵν' ὦμεν εὐεργετημένοι. ἡμεῖς γὰρ [19 letters
 μέτρια κεκτήμεθα ἐξ ὧν καὶ μόλις ζῶμεν. διὸ δ[ίκαιόν ἐστιν ἄλλας
 20 προθεσμίας ἡμεῖν εἰς τὴν ἀπόδοσιν δοῦναι ἵνα . . . ὑπὸ ἐκάστου
 ἡμῶν τῶν ἐπιμελητῶν κατ' ἔτος πόλει{s} εἰσ[ενεχθῶσι
 (δραχμαὶ) Β, καὶ οὕτως καὶ ἡμῖς δυνηθῶμε[ν] ἐν τῇ ἰδίᾳ παρ[αμένειν
 καὶ μὴ ἀθρόως πολιορκηθέντες πρὸς τῇ[ν
 πρᾶτοὶ γενέσθαι.

4. ο κρατιστος added above the line. 5. και των added above the line. 6. ουτως*
 Pap. 7. λ of ειληφως corr. 1. εξωδιασαντες; cf. ll. 10, 11. 10. εξωδιασαντας added above
 the line. 12. τε before τεχνειων added above the line. 13. εις corr. 14. ο of οις

corr. και added above the line. 18. ἴν Pap.; so in l. 20. 22. ἴδια Pap.
24. γενεσθαι corr. from γενομεθα.

1. τ(ι)νος καί τ(ι)νος: cf. e. g. 509, 1034; there is no visible mark of abbreviation with the second τ, but it may have disappeared. The supplement τῆς καὶ Θοήριδος is indicated by l. 5; cf. 579, where the reading Θοήριδος is now confirmed, and 483. 3, note.

3. ἔκ(κ)λητοί: it seems necessary to postulate a misspelling here, for a mention of Letopolis is very unlikely, there being no further indication for any other city than Oxyrhynchus was concerned. Something like ἔκ(κ)λητοίς γενόμενος might be restored, or preferably perhaps, as Wilcken suggests, ἔκ(κ)λητοῖν δίκην.

4. α, if that is the right reading, is a figure, having a stroke above it. Perhaps ἔτει or ἐνιαυτῷ followed. (τάλαντα) ιη is derived from l. 16, where it is implied that the amount had been previously mentioned.

5. ἐστεφανωμένων: cf. Demosth. *Meid.* 17 τὸν ἐστεφανωμένον ἄρχοντα, *Aristog.* ii. 5 πέπαινται ἄρχοντες καὶ τοὺς στεφάνους περιήρηνται, C. I. G. 2330. 6 ὁ ἄρχων τὴν στεφανηφόρον ἀρχήν, &c.; Wilcken adds P. Par. 69. ii. 8 (*Philologus* 53. 82) [ἐ]στεψεν εἰς γυμνασιάρχην.

10. Not τὸν τῇν σύνοψιν εἰληφότα (l. 7).

15. A final conjunction must have occurred in the latter part of this line.

20. ὑπὸ ἐκάστου is suggested by the figures; if each of the six ἐπιμεληταί paid 2,000 drachmae, the sum of two talents mentioned in l. 16 would be produced.

22. ἐν τῇ ἰδίᾳ παρ[α]μένειν: cf. e. g. 488. 22 κινδυνεύουσα ἐγκαταλείψαι τῇν ἰδίαν, P. Tebt. 327. 27.

23. πολιορκηθέντες: cf. Plato, *Alc.* ii. 142 α ὑπὸ τῶν συκοφαντῶν πολιορκούμενοι. πρατοί in l. 24 keeps up the metaphor.

1118. PETITION TO AN ARCHIDICASTES.

11.7 × 11.4 cm. Late first or early second century.

A fragment of an application, addressed no doubt to an archidicastes, for the recovery of a debt. The request is made that the strategus of the Small Oasis should be authorized to forward a copy of the claim to the debtors, and probably this application was appended to a notification to the strategus that the archidicastes had sanctioned the claim, the arrangement being similar to that e. g. of 485; cf. P. Flor. 86. 20-5, where the phraseology is very close to that used here.

[. . .]ως ἀξιῶι συντάξαι γράψα[ι] τῷ τῆς Μικρᾶς
[Ὁάσ]ως στρατηγῶι μεταδοῦναι τ . . . γε . . . !
[. . .]αντι καὶ Χεγενοῦβι διὰ τοῦ ἀπ' αὐτῶν φανη-
[σο]μένου ἀντίγραφον τοῦδε τοῦ ὑπομνήματος
5 [δπ]ως ἔτι καὶ νῦν ἀποδῶ μοι τὰ ὀφειλόμε-

[να] καὶ τοὺς προσοφειλομένους τόκους καὶ τὰ
 [διά]φορα ἢ γεινώσκωσι ἐμβαδεύσον-
 [τά μ]ε εἰς τὰ ὑπ[ο]τεθειμένα καὶ καθέξον-
 τ[α α]ὐτῶν καὶ κυριεύ(σ)οντα καὶ ἑτέροις
 10 ἐξαλλοτριώσοντα καὶ ἐπιτελέσοντα ὃ ἐὰν
 αἰρῶμαι, οὐδεν[δ]ς αὐτοῖς οὐδὲ ἄλλῳ οὐδε-
 νὶ ἐξ ὑστέρου [κατ]αλειπομένου λόγου
 [περ]ὶ οὐδε[ν]ος ἀπλῶς

7. εμ CORR. from με.

'... I beg you to write to the strategus of the Small Oasis to present to ... and Chenenoubis, through the one of them who may be found, a copy of this memorandum, in order that he may yet pay to me the debt and the interest due in addition and extras, or else that they may know that I shall enter on the mortgaged property and shall occupy and exercise ownership over it and alienate it and do with it whatever I choose, without any claim being left to them or to any one else for the future in any respect ...'

1. Perhaps ἀναγκάως; cf. e.g. 1121. 23, P. Flor. 86. 19.

6-7. τόκους καὶ τὰ [διά]φορα: cf. P. Flor. 86. 22 τόκους καὶ τὰ τέλη καὶ δαπάνας, which shows what is here meant by [διά]φορα. διάφορον is sometimes practically synonymous with τόκος; cf. 1040. introd., and e.g. 1130. 11.

9.. αὐτῶν was probably influenced by the coming κυριεύ(σ)οντα.

1119. PETITION TO A STRATEGUS, ETC.

28.5 × 39.6 cm.

A.D. 254.

The body of this long document consists of a petition from two citizens of Antinoöpolis who had property at Oxyrhynchus, Theon and Arsinoüs, requesting the strategus of the Oxyrhynchite nome to notify the existing phylarch that they were exempt from nomination to municipal offices. Their rights had been established ten years before under an earlier strategus, and they give a narrative of the course of events, and enclose copies of official correspondence relating to their case. Its history was as follows. Aurelius Sarapion, an amphodogrammateus of Oxyrhynchus, in contravention of the privileges of Theon and Arsinoüs as Antinoöte citizens, had nominated them as collectors of money-taxes in the metropolis. On receiving information of this they applied to the senate of their native city, who sent a letter of remonstrance to the epistrategus Antonius

- ἐπεὶ τῇ πρὸ ταύτης περιόδῳ τῶν μελλόντων λειτουργεῖν τοῖς
ἐνταῦθα ἀμφόδοις ὁ τότε γενόμενος ἀμφοδογραμματεὺς
- 7 [Αὐρήλιος Σαραπίων 40 letters εἰσήγ]γειλεν ἡμᾶς διὰ τῆς
καταχωρισθείσης ὑπ' αὐτοῦ γραφῆς λειτουργιῶν εἰς πρακτο-
ρίαν ἀργυρικῶν τῆς μητροπόλεως, αὐτοὶ τε εὐθέως περιηχη-
θέντες ἐκέισε
- 8 [51 letters οὐχ ἡσυχάσα]μεν, ἀλλὰ προσήλθομεν τῇ κρατίστῃ
βουλῇ ὑψηγησάμενοι τὴν τόλμαν καὶ τὴν παρανομίαν τοῦ αὐτοῦ
ἀμφοδογραμματέως, ἥτις ἀγανακτήσασα ἐπέστειλεν τῷ
- 9 [κρατίστῳ ἐπιστρατήγῳ Ἀντωνίῳ Ἀλεξάνδρῳ, ὃς τὸν νοῦν προσέ-
χων δικαίοις τοῖς] μάλιστα δεδομένοις τῇ ἡμετέρᾳ πατρίδι
ἐπέστειλεν τῷ τότε στρατηγῷ Αὐρηλίῳ Δείῳ τῷ καὶ Περτί-
νακι κελεύσας αὐτὸν ἐπαναγκασθῆναι ἢ προχειρίσασθαι
- 10 [ἐτέρους ἀνθ' ἡμῶν εἰς τὴν λειτουργίαν ἢ 29 letters] τὰ
τῆς παρανομίας, ὃ τε στρατηγὸς πάντα ἐπέστειλεν τῷ
ἀμφοδογραμματεῖ, ἐκεῖνός τε εὐλαβῶς ἔχων τὸν ἐπηρητῆμενον
αὐτῷ ἐκ τοῦ παρανομήματος κίνδυνον
- 11 [36 letters αὐτὸς ὑπέσχετο ἀντὶ τῆς ἀμα]ρτίας, ἀγνοίας
πρ[ό]φασιν ὑποτειμησάμενος, ὑποστήσεσθαι τὸ [με]τὰ τοῦτο
τὰς λειτουργίας. ὅθεν καὶ νῦν ὑπὲρ τοῦ μὴ καὶ τὸν νυνεῖ
φύλαρχον δοκεῖν ἀγνοεῖν αὐτὰ ταῦτα
- 12 [39 letters διὰ τὸ τὸν ἕτερον ἡμῶν Αὐ]ρήλιον Θέωνα ἐκεῖ
ἐν τῇ πατρίδι εἶναι προσευκαιροῦντα ταῖς λειτουργίαις εἰς
ἀ[ς] προχειρίσθημεν τοῦ στοίχου καταλαβόντος τὴν ἡμετέραν
βουλὴν τῷ ἐνεστῶ-
- 13 [τι ἔτει ἐπιδίδομέν σοι τὰ ὑποκείμενα ἀντίγραφα ἀξιοῦντες
αὐ]τὰ ταῦτα φανερὰ γενέσθαι δι' ἐνὸς τῶν περὶ σὲ ὑπηρετῶν
τῷ τῶν μελλόντων λειτουργεῖν ἀμφόδων φυλάρχῳ Αὐρηλίῳ
'Ηρᾶ Ἰν' εἰδῆ. (ἔτους) γ Αὐτοκρατόρων Καισάρων
- 14 [Γαίου Οὐιβίου Τρεβωνιανοῦ Γάλλου καὶ Γαίου Οὐιβίου Ἀφινίου
Γάλλου]ν Οὐελδουμιανοῦ Οὐολουσιανοῦ Εὐσεβῶν Εὐτυχῶν
Σεβαστῶν (2nd hand) Μεσορή. (3rd hand) ἔστι δὲ τὰ
ἀντίγραφα. Ἀντινόων νέων Ἑλλήνων τῆς λαμπρᾶς πόλεως
οἱ ἄρχοντες καὶ ἡ βουλὴ

- 15 [Αἰτονίῳ Ἀλεξάνδρῳ τῷ κρατίστῳ ἐπιστρατήγῳ χα]ίρει[ν. ο]ἷσθα,
κράτιστε τῶν ἐπιτρόπων, τῷ χρόνῳ τῆς ἐπιτροπῆς εἰ καὶ τις
ἕτερος πλήρης γεγονὸς τῶν ἐξαιρέτων τῆς ἡμετέρας πατρίδος
δικαιωμάτων, ὅτι πρῶτον μὲν θεὸς Ἀδριανὸς
- 16 [40 letters] . εἰς αὐτὴν ἀπὸ τῶν ἐν Αἰγύπτῳ πόλεων
ἐνομοθέτησεν σαφῶς παρὰ νόμοις μὲν ἡμεῖν ἄρχειν καὶ λει-
τουργεῖν, πασῶν δὲ ἀπηλλάχθη τῶν παρ' ἄλλοις ἀρχῶν τε
καὶ λειτουργιῶν, ἔπειτα δὲ
- 17 [31 letters διαδεξάμ]ενοι τὴν βασιλείαν τὴν ὑπάρχου[σ]αν
ἡμεῖν καὶ ἐν τούτῳ ἄδιαν ἐ[βεβ]αίωσαν πολλάκις, οἷς ἐπόμενοι
εὐσεβῶς καὶ οἱ κατὰ καιρ[ὸ]ν ἡγησάμενοι τοῦ ἔθνους καὶ ὑμεῖς
οἱ κράτιστοι οὐ μόνον ἀφίεται
- 18 [ἡμᾶς πασῶν τῶν παρ' ἄλλοις ἀρχῶν τε καὶ λειτουργιῶν] ἀλλὰ
καὶ δίκην ἀπ[α]ν[τ]εῖται τῆς παρανομίας παρὰ τῶν πλημ[μελ]εῖν
ἐπιχειρούντων εἰς τε τὰς θείας νομοθεσίας κα[ὶ] τὰς τῶν
ἡγεμόνων κρίσις. ἐπεὶ οὖν Αὐρήλιος Θεὸς καὶ Ἀρσίνους παρ' ἡ-
- 19 [μῖν (?) 36 letters συμ]πολεῖται ἡμέτεροι προσήλθοι ἡμεῖν διὰ
βιβλιδίων αἰτιώμενοι Σαραπίωνα ἀμφοδογραμματέα τῆς
'Οξύρυχειτῶν πόλεως ὡς ἀμφοτέρους αὐτοὺς εἰς πρακτορίαν
μητροπολετικῶν
- 20 [ἀργυρικῶν ἀναδεδωκότα 23 letters ἐπ]ι[δίδο]μεν σοι τῇ
ἐπιμελείᾳ ὅπως κελεύσης [τ]ῷ στρατηγῷ τοῦ αὐτοῦ νομοῦ
δυοῖν θάτερον γενέσθαι, τὸν ἀμφοδογραμματέα γνωσιμαχή-
σαντα ἐτέρους ἀντ' αὐτῶν ἀναδοῦναι
- 21 [εἰς τὴν λειτουργίαν ἣ 16 letters ἀπαντῆσαι] πρὸς τὴν ἐ[ύ]τυχῶς
ἐσομένην σου ἐπιδημίαν εἶνα κατὰ το[ύ]ς πατρίους τῆς ἡμετέρας
πολεϊτίας νόμους λόγον ὑπόσχη τ[ῆ]ς τε τῶν θείων νόμων καὶ
τῶν ἡγεμο[ν]ικῶν κρίσεων
- 22 [ὑβρεως 18 letters ἐρρῶσθαί σε εὐχόμεθα.] (ἔτους) β Μάρκων
'Ιουλίῳ Ἀθὺρ λ. ἀντίγραφον ἐπισ[το]λῆς Ἀντώνιος Ἀλέξαν-
δρος στρατηγῷ Ὀξύρυχείτου χαίρειν. τίνα μοι ἐπέστειλαν
'Αντιόεων νέων Ἑλλήνων λαμ-
- 23 [πρᾶς πόλεως οἱ ἄρχοντες καὶ ἡ βουλή ὅπως εἰδῆς το]ύ[τοις]
μου τοῖς γράμμασι ὑπ[ο]ταγῇ[ν] αἱ ἐκέλευσά σοι. φρόντι[σο]ν

- τὸν ἀμφοδογραμματέα ὧν αἰτιῶνται τῇ ἐαυτῶν πολειτία
προσθήκοντας ἀναδεδωκέν[α]ι εἰς πρακτορίαν παρῆναι
- 24 [17 letters λόγον ὑποσχέσοντα ὧν ἔπραξεν παρὰ τὰ
νενομ]οθετημένα, εἰ ἔτι α[ὕ]τους ὡς προσθήκοντας αὐτ[ῶ] ὑπα-
γαγεῖν ἐπιχειροῖη τῇ λειτουργίᾳ. ἐρρῶσθαί σε εὐχομαι.
(ἔτους) β Μάρκων Ἰουλίων Μεχεῖρ γ. τῆς δὲ προσφωνήσεως·
- 25 [Αὐρηλίω Δεῖφ τῶ καὶ Περτίνακι στρατηγῶ Ὁξυρυγχείτῃ παρ]ὰ
Αὐρηλίου Σαραπίωνος ἀμφοδογραμματέως τῆς Ὁξυρυγχ[ε]ιτῶν
πόλεως. ἐπεστάλην ὑπὸ [σο]ῦ τῇ α τοῦ Φαμενῶθ μηνὸς
ἐπίσταλμα ᾧ ἐντέτακται ἀντίγραφον
- 26 [ἐπιστολῆς τῆς γραφείσης σοι ὑπὸ Ἀντωνίου Ἀλεξάνδρου τοῦ κρατίσ]τ[ο]ν
ἐπιστρατήγου, ὑποτεταγμένων αὐτῇ καὶ [τ]ῶν ἀνεγ[ε]ν[ε]ντων
αὐ]τῶ ὑπὸ τῆς κρατίσ[τ]ης τῶν Ἀντινοέων βουλῆς ἔνεκεν
Αὐρηλίων Θεῶνος καὶ Ἀρσινόου διδυμα-
- 27 [γενῶν 17 letters ἀναδοθέντων ὑπ' ἐμοῦ εἰς πρακτορίαν
ἀργυ]ρικῶν μητροπόλεως, ὧν τὸν ἕτερ[ο]ν Ἀρσίνοον ὡς Πατερ-
μ. [., ὅπω]ς τὴν κάθοδον ποιήσομαι πρὸς τὸν κράτιστον
ἐπιστράτ[η]γον] ἐὰν ἔτι αὐτοὺς ὡς προσθήκοντας
- 28 [ἡμῖν ὑπαγαγεῖν ἐπιχειρῶ τῇ λειτουργίᾳ. ἐπισκεψάμενος οὖν
εὔρον αὐ]τοὺς ἔχειν δίκαια Ἀντινοετικά ἐκ πατρός[ς], ὥς καὶ
ἐκτοτε μαθ[ῶ]ν ὑπέστ[η]ν τὴν ὑπὲρ αὐτῶν λειτουργίαν· ἅπερ
προσφωνῶ. (ἔτους) β Μάρκων Ἰουλίων Φαρμουῦθι ιγ.
- 29 4th hand [Αὐρήλιοι Θεῶν καὶ Ἀρσίνοος Θεῶνος ἐπ]ιδεδώκαμεν.
- 30 5th hand [] ἐπήνεγκα. (6th
hand?) (ἔτους) γ Μεσορῇ κθ. [.] . λ() κολ(λήματα)
κε κζ.

3. ἀντινοεων added above the line. 1. τῆς μὲν γρα(φείσης). 4. 1. τῆς δέ, ησε in προσφωνη-
σεως corr. 7. ω of καταχωρισθεισης above ο which is crossed through. 11. ὑποστησεσθαι
Pap. 12. α of ταις corr. 13. ὦν Pap. 15. 1. γεγονώς. 16. 1. μόνοις for νομοις.
17. 1. τούτω. ν of εθνους corr. from ο. ὑμεῖς Pap. 1. ἀφίετε. 18. 1. ἀπ[α]τ[ε]ίετε. 20.
σ of σοι corr. from ο; 1. σοῦ. 22. Ἰουλιων Pap.; so in l. 24. 23. 1. ὅν for ὡν. 28. μ
of φαρμουθι corr. from ο.

‘ . . . , strategus of the Oxyrhynchite nome, to Aurelius Heras, phylarch for the coming
fourth year. I send you the petition of Aurelius Theon and Aurelius Arsinoüs, both sons
of Theon, Antinoïtes of the Sebasteian tribe and Dioscureian deme, enclosed in which are
copies of two letters, one written by the most high senate of the Antinoïtes to Antonius

Alexander the most high epistrategus, the other by the said epistrategus to the then strategus, and also a copy of the reply made by the then amphodogrammateus. The third year of the Emperors and Caesars Gaius Vibius Trebonianus Gallus and Gaius Vibius Afinius Gallus Veldumianus Volusianus Pii Felices Augusti, Mesore 23.

‘To . . ., strategus of the Oxyrhynchite nome, from Aurelius Theon and Aurelius Arsinoüs, sons of Theon, Antinoïtes of the Sebasteian tribe and Dioscureian deme. In the previous cycle of the persons about to serve in the quarters of this city, the amphodogrammateus then in office, Aurelius Sarapion, [ignoring our rights,] in the list of burdens submitted by him returned us for the collection of money-taxes in the metropolis, and we immediately on receiving information of it . . . did not acquiesce but applied to the most high senate, recounting the audacity and illegality of the said amphodogrammateus. The senate was indignant and sent to the most high epistrategus Antonius Alexander, who, heedful of the rights especially accorded to our native city, sent to the then strategus Aurelius Dios also called Pertinax directing that the amphodogrammateus should be compelled either to present some other persons instead of us for the office, or [to pay the penalty for] his illegality. The strategus sent the whole correspondence to the amphodogrammateus, and he, being aware of the danger hanging over him in consequence of his illegal action . . ., himself promised in amends for his error, for which he pleaded the excuse of ignorance, to undertake the burden for the future. Now, therefore, in order that the present phylarch may not appear to be ignorant of these facts . . . because one of us, Aurelius Theon, is there in our native city attending to the duties to which we have been assigned, since the turn has come to our senate in the present year to . . ., we submit to you the following copies, begging that they may be communicated for his information by means of one of your assistants to Aurelius Heras, phylarch of the quarters about to serve. The third year of the Emperors and Caesars Gaius Vibius Trebonianus Gallus and Gaius Vibius Afinius Gallus Veldumianus Volusianus Pii Felices Augusti, Mesore. The copies are as follows:—

‘The officials and senate of the illustrious city of the Antinoïtes, new Hellenes, to Antonius Alexander the most high epistrategus, greeting. You are aware, highest of procurators, you who during your procuratorship have been especially concerned with the exceptional rights claimed by our native city, that originally the deified Hadrian . . . [distinguishing] it from the other cities in Egypt clearly established the law that we should bear office and burdens nowhere but at home, and we were relieved of all offices and burdens elsewhere; and next . . . his successors on the throne often confirmed our immunity in this respect, and they have been scrupulously followed by the praefects appointed from time to time and by you the most high epistrategi, who not only release us from all external offices and burdens but also punish the lawlessness of those who attempt to offend against the Imperial legislation and the judgements of praefects. Whereas, then, Aurelius Theon and Aurelius Arsinoüs . . . our fellow-citizens have approached us in a petition accusing Sarapion, amphodogrammateus of the city of Oxyrhynchus, of having illegally nominated them both for the collection of money-taxes in the metropolis, . . . we apply to your heedfulness in order that you may direct the strategus of the said nome to have one of two things done, namely that the amphodogrammateus, if he gives way, should nominate to the office other persons in their stead, or else [be compelled to] appear before you at your coming auspicious visit, in order that in accordance with the ancestral usages of our constitution he may render an account for his outrage upon the Imperial laws and the judgements of praefects . . . We pray for your health. The second year of the Marci Julii, Hathur 30th.

‘Copy of the letter. Antonius Alexander to the strategus of the Oxyrhynchite nome,

greeting. I have ordered the document sent me by the officials and senate of the illustrious city of the Antinoïtes, new Hellenes, to be appended for your information to this letter. See that the amphodogrammateus whom they accuse of having nominated to the office of collector members of their polity appear . . . to give an account for his defiance of the law, if he still attempts to subject them to the office as persons within his province. I pray for your health. The second year of the Marci Julii, Mecheir 3.

'Copy of the report. To Aurelius Dios also called Pertinax, strategus of the Oxyrhynchite nome, from Aurelius Sarapion, amphodogrammateus of the city of Oxyrhynchus. I received from you on Phamenoth the 1st a missive to which was appended a copy of a letter written to you by Antonius Alexander, the most high epistrategus, with an enclosure in the latter of the appeal made to him by the most high senate of the Antinoïtes on behalf of Aurelius Theon and Aurelius Arsinoüs, twins . . ., who were nominated by me for the collection of money-taxes in the metropolis, one of whom, Arsinoüs, . . ., directing that I should go down to appear before the most high epistrategus, if I still attempt to subject them to the burden as persons within our province. I have accordingly investigated the matter and found that they possess hereditary Antinoïte rights, and I immediately on learning this undertook the burden on their behalf; I accordingly make this report. The second year of the Marci Julii, Pharmouthi 13.

'Presented by us, Aurelius Theon and Aurelius Arsinoüs, sons of Theon.

'Delivered by me, . . . 3rd year, Mesore 29 . . . pages 25-27.'

1. κη is an official number; cf. l. 30.

2. φυλάρχ(φ): this title does not seem to have occurred in other papyri of the period, but Wilcken informs me that it is found in a fourth-century Leipzig papyrus which he is editing in his *Chrestomathie*; cf. the γνωστῆρ φυλ(ῆς) of P. Leipzig 65. 7.

4. 'Αντωνίω 'Αλεξάνδρῳ: cf. l. 22. This epistrategus of the Heptanomia is not otherwise known.

5. For the date cf. ll. 13-14 and 30. It is at first sight surprising, because the Galli only just reached their third year, and the accession of Valerian and Gallienus must have been known in Egypt long before the end of August of 254. The explanation probably is that the covering note of the strategus was, like the petition, written early in the year, and that the month, which is by the same hand as that which inserted Μεσορῆ in l. 14, was subsequently added without any modification of the regnal year. This will not account for the date in l. 30, which, however, might very naturally be made to conform to those in ll. 2 and 5.

6. περιόδω: cf. 1030. 2, where the word should be taken, as here, in a temporal and not a local sense. For the ἀμφοδα in connexion with λειτουργίαι cf. 1116. 5 and note, B. G. U. 958. c. 11-12 τοῦ νυνὶ λειτουργοῦντος ἀμφόδου. The initial supplement here is rather long, but perhaps this first line projected slightly.

7. ἐκείσε: i. e. probably at Antinoöpolis; cf. l. 12. The division ἐκεῖ σε is less likely.

8. προσήλθομεν τῇ κρατίστη βουλῇ: cf. B. G. U. 1022, a petition to the Antinoïte senate on a similar occasion. For οὐχ ἡσυχάσαμεν cf. e. g. P. Flor. 57. 50, B. G. U. 908. 13, P. Tebt. 330. 8; but of course various other phrases are possible.

10. For the supplement cf. l. 20.

11. Cf. l. 28; but why the amphodogrammateus himself undertakes the λειτουργία, as he apparently does, is not clear. The βουλῇ in l. 20 only asks that he should be made to nominate other persons.

12. Cf. 487. 15 τῇ γεοργίᾳ μου προσευκερῖν. The λειτουργία to which the petitioners had been appointed at Antinoöpolis was apparently some burden which the μητροπόλεις undertook in turn. πρὸς τό may be supplied instead of διὰ τό, 'in order that he may.'

14. νέων Ἑλλήνων; so e.g. B. G. U. 1022. 2, Dittenberger, *Or. Gr. Inscr.* 709. 4; cf. Wilcken, *Archiv* iv. p. 118.

15. Cf. B. G. U. 168. 3 ἐπιτρόπων μ[έγ]ιστε, in a petition to an epistrategus, 899. 25, note, and V. Martin, *Épistratèges*, p. 109. It is clear from these passages that the reference is to the present and not, as τῷ χρόνῳ τῆς ἐπιτροπῆς at first suggests, to a previous office of Antonius Alexander. The supplement at the beginning of the line both here and in l. 25 is somewhat shorter than would be expected, but this may be explained by supposing that spaces were left before χαίρειν and παρ[ά]; or perhaps iotas adscript were written.

16. The first letter is probably η, ν, or ρ: perhaps χω[ρ](ε)ίς. Cf. B. G. U. 1022. 6-10 οὐκ ἀ[γ]νοεῖτε, ἄνδρες κράτιστοι, ὅτι πασῶν [λει]τουργιᾶ[ν] ἀφ[θ]εῖθημεν τῶν ἀλλαχοῦ [κατ]ὰ διάταξιν θεοῦ Ἀδριανοῦ καὶ οἰκιστοῦ [τ]ῆς ἡμετέρας πό[λ]εως.

17. εἰ[βεβ]αίωσαν (Wilcken) is more probable than εἰ[δικ]αίωσαν, of which I had thought. For ἡγούμενοι τοῦ ἔθνους cf. 1020. 5.

22-3. The insertion of ὅπως εἰδῆς gives the sentence the form of an indirect question. The use of τίς for δς is found in the N. T., e.g. Mark xiv. 36, Luke xvii. 8, as well as in papyri and inscriptions, e.g. 1155. 13, B. G. U. 822. 5, P. Brit. Mus. 239. 10, but is perhaps better avoided in a comparatively well written document like the present.

26. δυδυμα[γεν]ών: cf. e.g. B. G. U. 26. 10, 115. i. 12. This fact has not previously been stated, unless it was in l. 17.

27. ὡν τὸν ἑτερ[ο]ν κτλ.: cf. l. 12; Πατερμ. [seems to be some local Oxyrhynchite name. A verb to govern the accusative has to be supplied, but there is very little room for it; perhaps there has been some omission.

28. ὑπέστ[η]ν is obtained from l. 11; cf. the note there.

30. Cf. the note on l. 5.

1120. PETITION.

27 x 9.5 cm.

Early third century.

This petition, like 1117, is no more than a draft; it lacks address and conclusion, and the name of the writer, a widow, is not given. She accuses one man of an outrage upon her son-in-law and another of an act of violence against herself. The document may have been intended for the strategus.

Περὶ ἧς πέπονθεν ἐπὶ
τόπων ὁ ἀνὴρ τῆς θυ-
γατρὸς μου Πολυδεύκης
βιβλείδια ἐπιδέδωκα
5 ταῖς τάξεσι κατὰ τοῦ
ὑβρίσαντος αὐτὸν Εὐ-
δαίμονος, ἀλλὰ οὗτος ἐξεί-

σχυσεν τὰ βιβλείδια ἀθε-
 τηθῆναι, ἵνα μὴ φάνῃ
 10 ἐπελευστικός. κατὰ τοῦτο
 μαρτύρομαι τὴν βίαν
 γυνὴ χήρα καὶ ἀσθενής.
 Θῶνις γὰρ ὦν κουράτωρ Σεύ-
 θου εἰσεπήδησεν εἰς
 15 τὴν οἰκίαν μου καὶ ἐτόλ-
 μησεν ἀποσπάσαι δού-
 λην μου Θεοδώραν μὴ
 ἔχων κατ' αὐτῆς ἑξου-
 σίαν, ὥς ἐν παντὶ σθέ-
 20 νει βίαν με σχεῖν.

6. ὑβρισαντος Pap.
 έχων corr. from ο.

9. ἵνα Pap.

11. After μαρτυρο a blank space.

18. ω of

'Concerning the outrage suffered at his abode by my son-in-law Polydeuces I presented to the officials a petition against the perpetrator, Eudaemon; but his influence procured the failure of the petition, so that he should not seem indictable. I accordingly testify to his violence, being a feeble widow woman. For Thonis the curator of Seuthes rushed into my house and dared to carry off my slave Theodora, though he had no power over her, so that I am subjected to unmitigated violence.'

1. ἦς: SC. ὑβρεως; cf. l. 6.

13. κουράτωρ: cf. 888. 3, note.

1121. PETITION TO A BENEFICIARIUS.

25.6 × 16.8 cm.

A.D. 295.

A petition from a woman accusing two neighbours of having seized some property which had belonged to her mother and of which she was the heir. The writer announces her intention of proceeding against the offenders, and asks that they should be made to give security for their appearance.

Ἐπὶ τῶν ὄντων ὑπάτων.

Αὐρηλίῳ Ἀμμωνίῳ β(ενε)φ(ικιαρίῳ) ἐπάρχῳ Αἰγύπτου

παρὰ Αὐρηλίας Τεχώσιος Διοδώρ[ο]ν μητρὸς Τεχώσιος ἀπὸ τῆς Μικρᾶς

'Οάσεως καταγεινομένης ἐν τῇ λαμπρᾷ καὶ λαμπροτάτῃ 'Οξυρυγχειῶν
 5 πόλι, οὐκ ὀλίγος κίνδυνος οὐδὲ ἡ τυχοῦσα ἐπιστρέφεια ἐπήρηται
 ἐκείνοις τοῖς εὐχερῶς συλήσει καὶ ἀρπαγαῖς τῶν ἀλλοτρίων ἑαυτοὺς
 ἐπιδιδούσι. καὶ αὐτὴ γὰρ ἀνυπέρβλητον ἐπίβησιν καὶ ἀρπαγὴν πά-
 σχουσα πρόσειμι μαρτυρο[μέν]η τὰ εἷς με ἐπιχειρηθέντα. ἡ προ-
 κειμένη μου μήτηρ Τεχῶσις νόσφ' κατα[β]λ[η]θεῖσα κατὰ τὴν ἑμαυτῆς
 10 μετριότητα ταύτην ἐνοσοκόμεσα καὶ ὑπῆρέτῃσα καὶ οὐκ ἐ-
 παυσάμην τὰ πρόποντα γείνεσθαι ὑπὸ τέκνων γονεῦσι ἀναπλη-
 ροῦσα. ὥσπερ ταύτης πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυ-
 σαμένης ἀδιαθέτου ἐπ' ἐμοὶ τῇ θυγατρὶ κληρονόμῳ κατὰ τοὺς νό-
 μους, πάλιν τὰ πρὸς τὴν κηδίαν αὐτῆς παρέσχον καὶ τὰ καθήκον-
 15 τα ἐπὶ τῷ θ[α]γάτῳ ἐξετέλεσα. καὶ ὡς ἐμοῦ περὶ τὴν συμφορὰν οὐ-
 σης οὐκ οἶδα τίني λόγῳ ἢ πόθεν κεινηθέντες Σωτᾶς τις καὶ Πα-
 ποντῶς καταμένοντες ἐν τῇ αὐτῇ οἰκίᾳ ἔνθα ἡ μήτηρ μου
 ᾄκει ἐκ γιτόνων μου ἐπιστάντες τοῖς καταλιφθεῖσι ὑπ' αὐτῆς κεινου-
 μένοις τε πλείστοις, χρυσῷ οὐκ ὀλίγῳ, ἐνδομενεῖα τοιαύτη, αἰσθῆ-
 20 τι πολυτειμοτάτῃ, καὶ ἄλλοις, ἅπαντα ὡς ἐν ἀνομία[ι]ς ἀπεσύλη-
 σαν, τίني ἐπαγόμενοι οὐκ ἐπίσταμαι. καὶ ἵνα [ἐ]μοῦ τὴν περὶ τούτου ἐκ-
 δικίαν αἰτεῖν μελλούσης παρὰ τῷ μείζονι οὗτοι ἐμφάνιαν ἑαυ-
 τῶν ποιήσωνται ἀναγκαίως ἐπιδίδωμι τάδε τὰ βιβλία μαρτυρο-
 μέ[ν]η μὲν τὸ ἐπιχείρημα ἀξιοῦσα δὲ τούτους ἐπαναγκασθῆναι
 25 ἱκ[ανὰ] ἔνγραφα παρασχεῖν μουῆς καὶ ἐμφανείας, ἐμοῦ ἤδη τὴν
 πρ[ὸς] τὸν μίζονα φυγὴν ποιουμένης, τοῦ[τ]ων δὲ τὰ ἴσα διὰ τῆς σῆς
 ἐμ[μελίας] ἀνυσθῆναι τῇ ἡγεμονίᾳ. ἔ[το]υς ια καὶ ἔτους ι
 τῶ[ν] κυρίω[ν] ἡμῶν Διοκλητιανοῦ καὶ Μαξιμι[αν]οῦ Σεβαστῶν καὶ
 ἔτους γ
 τῶ[ν] κυρίω[ν] ἡμῶν Κωνσταντίου καὶ Μαξιμιανοῦ τῶν ἐπιφανεστάτων
 30 Καισ[άρων] Μεχεῖρ ιδ.
 Αὐρ[ηλία] Τε[χ]ῶσις ἐπιδέδωκα. Αὐρήλιος Ἀγαθὸς Δαίμων Σερήνου
 ἔγρ[αφα] ὑπ[ὲρ] αὐτῆς φαμένης μὴ εἰδ[έ]ναι γράμμ[α]τα.

On the verso

2nd hand Τασαβῆς τῷ β(ε)ν(ε)φ(ικιαρίῳ) κατὰ τῶν τέκν[ων] αὐτῆς.

and at right angles

3rd hand Πολυδεύκει ἀπὸ τῆς

35 . . [.] . . λ()

πάρους ἔτους τούτου χρόνου.

1. ὑπατων Pap. 7. ἀνῦπερβλητον Pap. 10. ὑπηρετησα Pap. 19. l. ἐσθῆτι. 21.
ῥνα Pap. 25. ἱκ[ανα Pap. 26. ῥσα Pap. 28. σεβαστων corr. from σεβαστου?

‘In the consulship of the present consuls. To Aurelius Ammonius, beneficiarius of the praefect of Egypt, from Aurelia Techosis daughter of Diodorus and Techosis, of the Small Oasis, now living at the illustrious and most illustrious city of Oxyrhynchus. No small danger and no ordinary severity awaits those who lightly give themselves over to plunder and robbery of the property of others. I therefore, being the victim of a most outrageous attack and robbery, approach you to testify to the assault upon me. Techosis, my aforesaid mother, was stricken with illness, and I in the goodness of my heart nursed and tended her and was assiduous in performing what is owing from children to parents. When a few days ago she died intestate, leaving me her daughter heir in accordance with the law, I provided for her funeral and did all that was fitting on the occasion of her death. While I was occupied with my trouble, I know not on what ground or with what impulse, a certain Sotas and Papontos, who are my neighbours in the same house where my mother lived, possessing themselves of the extensive movables left by her, a considerable amount of gold, a quantity of furniture, some very valuable clothes, and other things, lawlessly carried them all off, on what inducement I cannot tell. I am about to demand satisfaction for this of the superior official, and in order that they may put in an appearance I perforce present this petition, testifying to the assault and requesting that they may be compelled to provide written security that they will stay and appear, since I am already having recourse to the official, and that a copy of this document be prepared through your grace for the praefect’s office.’ Date and signature of Aurelia Techosis, written for her by Aurelius Agathodaemon.

1. The document is dated on Feb. 8 (l. 30) when the names of the consuls for the year were very likely not yet known. This is a more probable reason for their omission than the desire for brevity which prompted the formula ἐφ’ ἱερέων καὶ ἱερείων τῶν ὄντων καὶ οὐσῶν in the later Ptolemaic contracts. Cf. the use of δηλωθησόμενος and ἀποδειχθησόμενος, e. g. 902. 19.

2. Cf. P. Brit. Mus. 1157. 4 βενεφικιαρίου ἐπάρχου Αἰγύπτου and P. Leipzig 20. 4, &c., β(ενε)φ(ικιαρίῳ) τάξεως ἡγεμονίας.

13. κατὰ τοὺς νόμους: i. e. the *senatus consultum Orfitianum*, *Inst.* iii. 4, *Dig.* xxxviii. 17; cf. 1114.

15. θ[α]νάτω: δ[υ]νατῶ is less suitable.

18. κεινουμένοις: cf. e. g. 126. 17 ἀκινήτων πραγμάτων, B. G. U. 8. ii. 8 κεινητοῖς καὶ ἀκινήτοις.

25. ἱκ[ανά] Wilcken, who points out that this passage confirms his restoration of [ἐ]γγραφα in P. Brit. Mus. 214. 20; cf. *Archiv* i. 154, and for ἱκανὰ παρασχεῖν = *satis dare*, Wenger, *Rechtshist. Papyrusstud.* p. 87. For the technical μονῆς καὶ ἐμφανείας cf. e. g. P. Grenf. II. 62. 10, 79. 7, B. G. U. 581. 8.

33. This endorsement is mistaken; it was no doubt intended for another document.

34-6. These three obscure lines have no apparent connexion with the contents of the recto.

(d) CONTRACTS.

1122. ENGAGEMENT OF SERVICES.

13.2 x 14 cm.

A.D. 407.

Commencement of a contract for personal attendance and service, in return for food and clothing; probably a money wage was also included in the agreement, which breaks off before this is reached. Cf. P. Strassb. 40, where the servant is described as a *φαμιλιάριος ἐδραῖος κατάδουλος παῖς* (A. D. 569), and *Archiv* v. pp. 260-1. On the verso is a small fragment of a money account.

Μετὰ τὴν ὑπατίαν τοῦ δεσπότου ἡμῶν Ἀρκαδίου
τοῦ αἰωνίου Αὐγούστου τὸ 5 καὶ Φλ(αυίου) Πρόβου τοῦ λαμπ(ροτάτου)
Παῦνι ιε.

- Αὐρηλίου Διδύμου Θέωνος βουλ(ευτῆ) τῆς λαμπ(ρᾶς) καὶ λαμπ(ροτάτης)
5. Ὁξυρυγχιτῶν πόλεως
παρὰ Αὐρηλίου Φοιβάμμωνος ἥτοι Λουκᾶ
ἐκ πατρὸς Μέλανος ἀπὸ τῆς αὐτῆς πόλεως
χαίρειν. ὁμολογῶ ἐκουσίᾳ καὶ αὐθαιρέτῳ γνώ-
μη συντεθίσθαι με πρὸς σὲ ἐπὶ τῷ ἐμαὶ
10 παραμένιν παρὰ σοὶ καὶ συναποδημῖν
σοι ἐπὶ τῆς ἀλλ[ο]δαπῆς καὶ ὑπακούειν σοι
εἰς ἅπαν[τα] τὰ ἐπιτραπησόμενά μοι
ὑπὸ σοῦ, σ[ὲ] δὲ τρέφειν με
καὶ ἱματίς[ε]ν 22 letters
15 . ε . ε ὡς[]
.

1. ὑπατιαν Pap.

9. 1. ἐμέ.

11. ὑπακουειν Pap.

14. ἱματίς[ε]ν Pap.

'The year after the sixth consulship of our lord Arcadius, eternal Augustus, and Flavius Probus the most illustrious, Pauni 15. To Aurelius Didymus son of Theon, senator of the illustrious and most illustrious city of Oxyrhynchus, from Aurelius Phoebammon otherwise Lucas, son of Melas, of the said city, greeting. I acknowledge of my own free will that I have made an agreement with you to attend you and travel with you in other lands and obey you in all your commands, while you are to feed and clothe me . . .'

11. ἀλλ[ο]δαπῆς: so P. Strassb. 40. 33. P. Hernals xvi. 11. 11-12 (*Archiv l. c.*) has ἔν τε τῇ πόλει καὶ κατ' ἀγρούς.

12. ἐπιτραπησόμενα: cf. e. g. B. G. U. 1021. 16; ἐπιταχθησόμενα (257. 11), or προσταχθησόμενα (P. Strassb. 40. 40), would also be suitable.

13-14. For the conjunction of τρέφειν and ἱματίζειν cf. e. g. 275. 14, B. G. U. 1021. 14, 1126. 22.

1123. DEVOLUTION OF DOMAIN-LAND.

12.3 × 9.4 cm.

A.D. 158-9.

In this contract the incoming tenant of some domain-land guarantees the daughter of the late cultivator, who had died, against any future demands for dues upon the land, over which he is given full rights, while he apparently promises to make no claims to any other part of the estate. The situation may be contrasted with that of 899, where the daughter and heir of a cultivator of domain-land petitions to be released from the responsibility (theoretically illegal) of continuing the cultivation; cf. B. G. U. 648, Rostowzew, *Röm. Kolonat*, pp. 196-7. In the present instance the heir was more fortunate and had found somebody willing to relieve her by becoming the tenant in her father's place.

- Ἀπίων Σαραπίωνος τοῦ Ἰσχυρίωνος μη-
 [τρὸς] Ἀμμωνούτος θέσει Βαλλάρου Πε-
 [.] . ιος ἀπ' Ὀξυρύγχων πόλεως Τα-
 [.] Τεῶτος τοῦ Τοτοέως μητρὸς
- 5 Τσεναφύγχιος ἀπὸ τοῦ Πετενούρι-
 ος ἐποικίου, μετὰ κ[υρίο]υ τοῦ ἀνδρὸς Θώ-
 νιος Διογένου[ς] μητρὸς Ταπετσείριος
 ἀπ' Ὀξυρύγχων πόλεως χαίρειν. ὁμολό-
 γῶ ἀπὸ τοῦ νῦν ἀντιλήμψεσθαι τῆς
- 10 . [.] τῆς ἀναγραφομένης εἰς τὸν μετηλ-
 [λαχότα σου] πατέρα Τεῶν περὶ τὸ Πετε-
 ούριος ἐποίκιον καὶ Πανεχμῶθ[ι]ν δημο-
 σίας γῆς πάσης καὶ ἀπαρενόχλητόν σε
 καὶ ἀνείσπρακτον [παρ]έξιν περὶ τῶν
- 15 τῆς αὐτῆς δημοσίας γῆς τελεσμάτων

πάντων ἀπὸ τοῦ ἐνεστῶτος δευτέρου
 εἰκοστοῦ ἔτους Ἀντωνίνου Καίσαρος
 [τοῦ κυρίου] εἰς τὸν ἅπαντα χρόνον,
 [ἐμοῦ μὴ ἀντ]ιπρῶτον κυριεύ(ει)ν
 20 [τοῦ ἐπιλ]οίπου φανησομένου ὑπ[άρ-
 [χειν σοι] πατρικοῦ πόρου παντός,
 [μόνον δὲ ἐ]ξουσίαν ἔχειν με οἰκονο-
 [μεῖν περὶ τῆς γῆς διὰ τὸ ἐ]ξσεστᾶσθαι
 [σε τῆς γεωργίας.

On the verso

π[.] . αλ() Τα[

2. Second μ of ἀμμωνουτος corr. from ω.

14. εἰ of ἀντισπρακτον corr. from ισ.

‘Apion son of Sarapion son of Ischyron, his mother being Ammonous adopted daughter of Ballarus son of Pe . . . is, of the city of Oxyrhynchus, to Ta . . . daughter of Teos son of Totoeus, her mother being Tsenaphunchis, of the village of Petenouris, with her guardian her husband Thonis son of Diogenes and Tapetsiris, of the city of Oxyrhynchus, greeting. I agree that I will henceforward undertake all the public land registered in the name of your departed father Teos at the village of Petenouris and Panechmothis, and that I will secure you against any trouble or liability in regard to all dues upon the said public land from the present 22nd year of Antoninus Caesar the lord continually; while I make no claim to control any remaining part which may be found to belong to you of your father’s estate, but only to have power to dispose of the land, since you have resigned the cultivation.’

5. Πετενούριος ἐποίκιον and Πανεχμῶθις (? l. 12) have not previously occurred.

10. Something like γεωργίας τῆς ἀναγραφομένης κτλ. is expected. The vestige of the first letter suggests α, ν, or possibly χ, but there would hardly be room for χ[ρ(ε)ίας], which is not in itself very satisfactory. α[ὐ]τῆς could be read, but is also unconvincing.

19 sqq. Apion here seems to be renouncing claims to property other than the land, and the proposed restoration proceeds on that hypothesis. The desirability of such a stipulation is evident from a comparison of B. G. U. 648, where the claim to the petitioner’s inheritance was based on the cultivation of her father’s βασιλικὴ γῆ.

23. For ἐ]ξ[σ]εστᾶσθαι cf. e. g. 278. 11 ἐξέσταται τῷ Ἀντιφάνει τοῦ κατ’ αὐτὴν μ[ε]ρους, P. Tebt. 380. 19–20 ἐκείστασθαι τῷ Σαμβᾷ πάντων.

24. σ[υ]νάλ(αγμα) is unsuitable.

1124. LEASE OF LAND.

16 X 13.2 cm.

A.D. 26.

The latter part of a lease of land for one year, the rent to be paid partly in wheat, but on green crops in money (ll. 13-15, note).

. γα . [
νότον, ἀ[κίνδυν]ον δὲ τὸ ἀπότα[κτον] παντὸς κιν-
δύνου. ἔ[αν] δέ τιπραχθῇ ὁ με[μισ]θωμένος
εἰς τὸ δη[μ]όσιον ἢ εἰς ἄλλο τι ὑπ[ὲρ] Διονυσίου
5 ἢ τῆς γῆ[s], ὑπολογεῖται ἀπὸ τοῦ ἀ[π]οτάκτου, τῶν
[δὲ] καρ[π]ῶν κυριενέτω Διονύσιος [κ]αὶ οἱ παρ' αὐτοῦ
[ἔ]ω[s] ἂν τὸ ἀπότακτο[ν] κομίσσεται. τῆς δὲ μισ-
θώσεως βεβαιουμέ[ν]ης ἀποδῶτω ὁ μεμισθω-
μένος τῷ Διονυσίῳ [τ]ὸ ἀπότακτον ἐν τῷ Παύνι
10 μηνὶ τοῦ αὐτοῦ ἔτου[s] ἐπὶ τῶν περὶ τὸ Τρύφωνος
Ἰσιήου ἄλω[ν] πυρὸν νέο[ν] καθαρὸν ἄδολον ἄκρειθον
μέτρῳ τε[τρ]αχοινίκω[ι] Ἀμμων[ί]ου τοῦ Πτολεμαίου,
ἢ ἀποτισάτ[ω] αὐτῷ τιμὴν ἐκάστη[s] ἀρτάβης ἧς ἐὰν
μὴ ἀποδ[ῶ] ἀργυρί[ου] δραχμὰς [.]. ., τῆς δ' ἀπὸ
15 ξυλαμῆς κ[αὶ] ἐκφόρ[ι]ον διπλοῦν, τοῦ δ' ἐνκατα-
λιπεῖν τῇ[ν] γεωργία[ν] χωρὶς τῶν προκειμένων
ἐπίτιμον ἀργυρίου (δραχμὰς) ἐκατὸ[ν] καὶ εἰς τὸ δημόσιον τὰς
ἵσας, καὶ ἢ π[ρ]ᾶξις ἔστω Διονυσίῳ ἕκ τε τοῦ μεμισ-
θωμένου [κ]αὶ ἐξ οὗ ἔ[αν] αἰρήται καὶ ἐκ τῶν ὑπαρ-
20 χόντων αὐτῷ πάντων, καθάπερ ἐγ δίκης. κυρία
ἡ μίσθωσι[s]. (ἔτους) ιγ [Τι]βερίου Καίσαρος Σεβαστοῦ
Φαῶφι λ.
2nd hand Διονύσιος Θέωνος μεμίσθωκα καθότι πρόκειται.
(ἔτους) ιγ Τ[ι]βερίου Καίσαρος Σεβαστοῦ Φαῶ(φι) λ.

'... the rent being free of all risk. If any demand be made upon the lessee for the government or for any other purpose on account of Dionysius or the land, the amount shall be deducted from the rent; and Dionysius and his agents shall retain the ownership of the crops until he recover the rent. The lease being guaranteed, the lessee shall pay to Dionysius the rent in the month Pauni of the said year at the threshing-floors of Isieum Tryphonis in wheat that is new, pure, unadulterated, and unmixed with barley, by the 4-choenix measure of Ammonius son of Ptolemaeus, or shall forfeit as the value of every artaba which he does not pay . . . drachmae of silver and double the rent of the land sown with green produce, while the penalty for abandoning the cultivation, in addition to the amounts aforesaid, shall be 100 drachmae of silver and to the treasury an equal sum; and Dionysius shall have the right of execution upon the lessee or anyone he chooses and upon all his property as if in accordance with a legal decision. This lease is valid.' Date and signature of Dionysius.

3-5. Cf. P. Tebt. 105. 48 and 277. 8-10, where ἡ τ[η]ς γῆς is to be read, as here, before ὑπ[ο]λογεῖται.

12. For similar measures cf. e. g. 101. 40, P. Tebt 376. 24, note, P. Strassb. 1. 9, note.

13-15. It may be inferred from this distinction between the rent in wheat and that on the land ἀπὸ ξυλαμῆς that different categories of produce had been previously specified. ξυλαμή and ξυλαμᾶν are almost always used of green crops like ἀρακος or χόρτος.

15-16. τοῦ δ' ἐνκαταλιπεῖν κτλ.; cf. 729. 20, P. Tebt. 105. 44, Berger, *Strafklauseln*, pp. 154-6, 162-4.

1125. LEASE OF LAND AND LOAN.

9.2 X 11.10 cm.

Second century.

Part of a contract for a lease of some land, with an advance from one of the lessors of 200 drachmae at the usual rate of interest. The formula is similar to that of 101 and 501.

[.] . αι . . [. .] κατ' ἔτος πυροῦ ἀρτάβης ἡμισυ.
 ὁμολογεῖ δὲ ὁ μεμισθωμένος ἔχειν παρὰ
 μόνου τοῦ Διονυσίου προχρήσεως ἀργυρίου δρα-
 χμᾶς διακοσίας τόκου δραχμαίου ἐκάστης
 5 μνᾶς κατὰ μῆνα ἀπὸ τοῦ ἐνεστῶτος μηνὸς
 Θώθ, ὥσπερ σὺν τοῖς τόκοις ἀποδώσει τῷ Διονυ-
 σίῳ τῷ Παῦνι μηνὶ τοῦ ἐνεστῶτος ἔτους
 ἡ τάσσεται καὶ τῆς ὑπερχρονείας τὸν αὐτὸν δρα-
 χμαῖον τόκον, ἀκίνδυνα πάντα παντὸς κιν-

- 10 δύνου. ἔαν δέ τις ἀπὸ τοῦ ἰσιόντος ἔτους ἄβρο-
 χο[ς γέ]νηται, παραδεχθήσεται τῷ μεμισθω-
 μέν[ω,] τῶν τῆς γῆς κατ' ἔτος δημοσίων ὄν-
 των πρὸς τοὺς μεμισθωκότας ἑκάτερος κα-
 θ' ὁ μισθοῖ μέρος, οὗς καὶ κυριεύειν τῶν καρ-
 15 πῶν ἕως τὰ ὀφειλόμενα κομίσωνται. βε-
 [βα]ιουμένης δὲ τῆς μισθώσεως μετρείτω ὁ
 [με]μισθωμένος κατ' ἔτος εἰς δημόσιον θησαυρὸν
 ἰδίαις ἑαυτοῦ δαπάναις τὰ δηλούμενα ἐκφόρια,
 ὧν θέμα καθαρὸν ἀπὸ πάντων ἀναδότη τοῖς
 20 [μεμ]ι[σθω]κόσι ἑκατέρω τῶν ἐκφορίων οὗ μισ-
 [θοῖ μέρος κ]ατ' ἔτος ὑπὸ τῇ πρώτῃ [μέτρῃ-
 [σιν 22 letters] τόκο[.]

7. παῦν Pap. 8. ὑπερχρονείας Pap. 10. ἰσιόντος Pap. 13. 1. ἑκάτερον.
 17. κ of κατ corr. 18. ἰδίαις Pap. 19. ἀναδότη Pap.

' . . . half an artaba of wheat annually. The lessee further acknowledges the receipt from Dionysius singly of an advance of 200 drachmae of silver at the interest of a drachma per mina every month, from the present month Thoth, which sum together with the interest he will return to Dionysius in the month Pauni of the present year or will pay for the overtime interest at the same rate of one drachma, all free of all risk. If any part of the land is unirrigated from the present year, an allowance shall be made to the lessee. The annual taxes upon the land are to be borne by the lessors in proportion to their share of the land leased; and they shall have the ownership of the crop until they receive their dues. The lease being guaranteed, the lessee shall deliver annually at the public granary at his own expense the specified rent, while he shall place on deposit free of all deductions for the lessors, for each the rent of the part leased by him, every year at the time of the first measuring . . .'

1. The word before κατ' ἔτος was apparently not προστατικοῦ (cf. 590).

19. Cf. e. g. 101. 31-2, Preisigke, *Griechenwesen*, pp. 74 sqq. ὧν] θέμα κ[αθαρὸν ἀπὸ πάντων should probably be restored in 501. 39-40.

20-1. Cf. ll. 13-14. τῶν ἐκφορίων is in apposition with ὧν. For ὑπὸ . . . μέτρῃσιν cf. 101. 33, P. Amh. 88. 24, &c.; the same phrase, on the significance of which cf. Preisigke, *op. cit.*, p. 75, probably occurred in 501. 41-2.

1126. LEASE OF LAND.

17.4 x 16.5 cm.

Fifth century.

Lease of four arourae for one year at the rent of 52 carats. The spelling of the document is very erratic.

-
- [22 letters] . . ολ[.
- [. ἐκου]σίως ἐπιδέχωμαι μιμισ-
 θῶσθαι παρ[ὰ σοῦ] ἀπὸ τῶν ὑπαρχόντων . . ε[.
 τῆς σ[ῆ]ς προστασίας γηδίων περὶ πεδίων τῆς
 5 αὐτῆς κώμης ἐν κλήρου καλουμένου Τσαβατώου
 ἀρο[ύ]ρας τέσσαρες, γί(νονται) (ἄρουνται) δ, πρὸς ἀναμέτρησιν
 σχυνίου δικέου, γίτονες νότου τον ἀπὸ Τάλη,
 βορρᾶ τῆς ἀ[ύ]τῆ[ς] π[ρ]οστασία(ς), λιβὸς λιδης Κήτς, ἀπη{λ}-
 λιώτου λιδης . μεια, εἰς <σ>πορὰν οἶαν ἀν βουληθῶ-
 10 μιν εἰς τὸν σπόρων τῆς ἀγαθ(ῆς) ἰδ ἰνδ(ικτίωνος), φώρου
 ἀποτάκτου τοῦ μετοξὺ συμπεφωνημένου ἐκάστου
 ἀρουρῶν χρυσοῦ κεράτια δέκα τρία ἰδιωτικοῦ ζυγῶ,
 γί(νεται) ὁ(μοῦ) κερ(άτια) νβ καθαρὰ ἰδιωτικοῦ ζυγῶ, ὧν περ ὦ φό-
 ρος ἀποδώσω σοι ἐν καιρῶ ἀπετήσεως τῶν δημ(οσίων)
 15 ἐπὶ τῇ ἰδ ἰνδ(ικτίωνι) ἀνυπερθέτος καὶ ἀνευ πάσης ἀντιλ-
 ωγίας μετὰ καὶ τῶν ὑπαρχόντων ὑμῶν πάντων
 ὑπ[. . . .] σοι ἐνεχύρου [[τ]]αὐτῆς δικέου τῶν αὐτῶν
 . [. . . ἡ μί]σθ(ωσις) κυρί(α) καὶ β(εβ)αί(α) καὶ ἐπερωτηθέντες)
 ὁμ(ολογήσαμεν). (2nd hand) Αὐρήλιοι
 [17 letters] . [. .] . § 'Ε[ρμί]ας καὶ Πραγίσχολος υἱὸς Φοιβάμ-
 20 [μωνος Σερήνου μεμισθώμεθα ὥς πρόκειται.
-

On the verso

1st hand [ἰος Ἑρμίου καὶ Πραγίσχολος υἱὸς Φοιβάμ(μωνος)
 Σερήν[ο]υ . [χρυσοῦ) κερ(άτια) νβ
 καθαρὰ ἰδιωτικῶ ζυγῶ.

2. 1. ἐκου]σίως ἐπιδέχομαι μεμισθῶσθαι. 3. 1. ὑπαρχόντων. 4. 1. πεδίον. 5. 1. κλήρῳ
 καλουμένῳ. 6. δ Pap. 7. 1. σχυνίου δικαίου . . νότου τῶν. 9. 1. βουληθῶμεν. 10.

1. σπόρον . . . φόρον. *id* Pap.; so in l. 15. 11. l. ἐκάστης. 12. l. ἰδιωτικῶ; so in l. 13. 13. l. τὸν φόρον. 14. α of ἀποδῶσω corr. from ε. l. ἀπαιτήσεως. 15. l. ἀνυπερθέτως . . . ἀντιλογίας. 16. l. ἡμῶν. 17. l. δικαίου . . . αὐτῶν. 21. ν of σερην[ο]ν above the line.

' . . . I undertake of my free will to lease from you, from the land belonging to your patronage in the fields of the said village in the holding called that of Tsabatotīs, four arourae, total 4 arourae, by the measure of a fair measuring-line, the boundaries being on the south the land of the people of Tale, on the north that in your said patronage, on the west . . ., on the east . . ., to be sown with any kind of crop we choose, for the sowing of the auspicious 14th indiction, at a fixed rent as agreed between us of 13 carats of gold on the private standard for each aroura, making together 52 carats of pure metal on the private standard; and we will pay the rent of these to you at the time of the collection of public taxes in the 14th indiction without delay or dispute of any kind, at the risk of all our property, which is pledged to you for this purpose. The lease is valid and guaranteed, and in answer to the question we have given our consent.' Signatures of the lessees, and endorsement on the verso.

3. There are traces of ink after *ὑπαρχόντων*, though nothing is wanting for the sense.

4. *προστασίας*: cf. 1134. 7. The land leased clearly belonged to a considerable administrative area, and was perhaps of a similar kind to that concerned in 1134; but more probably *προστασία* here means simply *patrocinium*, the parties to the contract being a patron and one of his dependents.

6-7. Cf. e. g. P. Amh. 95. 4, 12, 96. 3 *δικαίῳ σχοινίῳ*, C. P. R. 40. 11, &c., *πρὸς ἀναμέτρησιν*. For *τάλη* or *ταλάη*, which was in the *κώιτης τόπος* of the Heracleopolite nome, cf. P. Hibeh 36. 3, note. It is to be distinguished from the Oxyrhynchite *ταλαῶ*.

8-9. *λιδη* or *λιδης* seems from its repetition to be a common, not a proper name. Possibly it is for *λιτή* or *-ῆς* as an equivalent of *ψιλή*; cf. Alexand. Aetol. *ap*. Athen. 296 c *λιτή φύει εἶλε γαίη*.

9-10. So e. g. C. P. R. 41. 14-15 *εἰς σποράν πυροῦ εἰς τὸν σπόρον τοῦ ἐνεστῶτος κα (ἔτους)*; *εἰς σποράν ἢ ἐὰν βουληθῶμεν* occurs e. g. in C. P. R. 42. 15-16.

12. *ἰδιωτικῶ*: cf. 1138. 5, note.

16-17. That *ὑμῶν* is a misspelling for *ἡμῶν* is indicated by the next line, of which the sense is fairly evident though the construction is obscure; cf. the phrase found in 136. 39-41 and elsewhere *καὶ ὑπεθέμεθα εἰς τὸ δίκαιον τούτου τοῦ συναλλάγματος πάντα ἡμῶν τὰ ὑάρχοντα . . . ἐνεχύρου λόγῳ καὶ ὑποθήκης δικαίῳ*. *ὑπ*[at the beginning of l. 17 suggests *ὑποκειμένου* (cf. e. g. B. G. U. 740. 9), which, however, is too long. *ν*[might be read in place of *ὑπ*].

19. *Ε[ρμί]ας* is suggested by the verso, but the difference in the case makes the restoration doubtful. The third letter of the next name may be *ω*.

1127. LEASE OF A PIGEON-HOUSE.

28.1 × 7.5 cm.

A.D. 183.

Lease of an upper room with a pigeon-cote for four years at an annual rent of 60 drachmae. Cf. the fragmentary P. Flor. 10, where two *περιστερεῶνες* and a *κέλλα* are let for 400 drachmae in the middle of the next century, and for the formula 502, 911-12, 1036, 1128.

- Ἐμίσθωσεν Ἀπολλώνιος Σώ-
 σου τοῦ Σώσου ἀπ' Ὀξυρύγχων πόλεως
 Πουπλίῳ Οὐεττίῳ Διογένει εἰς ἔ-
 τη τέσσαρα ἀπὸ νεομηνίας Θῶθ
 5 τοῦ εἰσιόντος κδ (ἔτους) τὸν ὑπερφῶν τό-
 πον τῆς ὑπαρχούσης αὐτῷ ἐν
 Μουχινύρ οἰκίας καὶ ὃν ἔχει
 ἐκεῖ περιστερεῶνα σὺν τῇ
 τούτου κλείμακι ξυλίνῃ, ἐνοι-
 10 κίου καὶ φόρου τούτων κατ' ἔτος
 ἀργυρίου δραχμῶν ἐξήκοντα
 ἀκινδύνων παντὸς κινδύνου.
 βεβαιουμένης δὲ τῆς μισθώ-
 σεως χράσθω ὁ μεμισθωμένος
 15 τῷ [[νι.]] τόπῳ καὶ τῷ περιστερε-
 ῶνι ἐπὶ τὰ ἔτη τέσσαρα ἀ{π}κωλύ-
 τως καὶ ἀποδότω τῷ μεμισ-
 θωκότι τὸ ἐνοίκιον κατ' ἔτος
 ἐν δόσεσι δυσὶ διὰ ἑξαμήνου
 20 τὰς αἰρούσας δραχμὰς τριάκον-
 τα, καὶ μετὰ τὸν χρόνον παρα-
 δότω τὸν αὐτὸν τόπον καὶ τὸν περι[[σ]]-
 στερεῶνα ὡς ἐὰν παραλάβῃ
 καὶ τὰς ἐπικειμένας θύρας δύο
 25 κλείν μιαν ἢ ὁ δ' ἂν μὴ παραδῶ
 τὴν ἀξίαν, ὁ δ' ἂν προσοφειλέ-
 σῃ ἀποτεισάτω μεθ' ἡμιολίας,
 τῆς πράξεως γεινομένης ἕκ τε
 αὐτοῦ καὶ ἐκ τῶν ὑπαρχόντων
 30 αὐτῷ{ν} πάντων. κυρία ἡ μίσθωσις.
 (ἔτους) κγ Αὐτοκράτορος Καίσαρος
 Μάρκου Αὐρηλίου Κομμόδου
 Ἀντωνείνου Σεβαστοῦ Ἀρμενιοῦ
 Μηδικοῦ Παρθικοῦ Σαρματικοῦ

35 Γερμανικοῦ Μεγίστου Μεσορῇ εἰ.
 2nd hand Πούπλιος Ουέττιος Διογέ-
 νης μεμίσθωμαι τὸν πε-
 ριστερεῶνα καὶ τὸ(ν) ὑπ[ερῶ]-
 ον τόπον καὶ ἀποδώσω [τὸ
 40 καθ' ἕτος ἐνοίκιον ὡς πρόκειται.

4. l. νεομηνίας. 7. ν of μουχινυρ corr.; l. Μουχινῶρ (?). 12. s of παντος corr. from γ.
 19. α of εξαμηνου corr. from η. 20. s of δραχμας corr. 25. ο corr. l. ἡ οὖ ἄν or οὖ δ' ἄν.

‘Apollonius son of Sosus son of Sosus, of the city of Oxyrhynchus, has let to Publius Vettius Diogenes for four years from the first day of Thoth of the coming 24th year the upper room of the house belonging to him at Mouchinor and the pigeon-house there with its wooden ladder at an annual rent and revenue of 60 drachmae of silver free of all risk. The lease being guaranteed, the lessee shall use the room and the pigeon-house for the four years without hindrance, and shall pay the rent annually in two half-yearly instalments of 30 drachmae, and at the end of the term shall return the said room and the pigeon-house in the condition in which he receives them and the two doors and one key attached, or shall pay the value of anything that he does not restore, and shall forfeit one and a half times the amount of any sum owing, right of execution lying against him and all his property. This lease is valid.’ Date and signature of Publius Vettius Diogenes.

7. The village of Μουχινῶρ, which is mentioned in 491. 3 and 895, is probably meant. Μουχισ was apparently originally written, the σ being afterwards crossed through and then converted into a ν. Μοῦχισ was another Oxyrhynchite village.

1128. LEASE OF A DINING-ROOM.

18.6 × 7.4 cm.

A.D. 173.

A lease of a dining-room (συνπόσιον) and a store-chamber within it for two years at a rent of 20 drachmae per annum. Cf. 1129, B. G. U. 253, P. Strassb. 14; the formula resembles that of 1127.

| | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Ἐμίσθ(ωσεν) Χαιρή(μων) ὁ κ(αί) Ἀμμώνιος Θέ- ων μητρὸς Θεανούτος τῆς καὶ Σινθώνιος ἀπ' Ὀξυρύγχων πό- λεως Ἀμμωνίῳ ἀπελευθέ- 5 ρφ Σαραπίωνος τοῦ καὶ Θεο- γένους ἀπὸ τῆς αὐτῆς πόλε-</p> | <p>Ἀμμώνιος τῷ μεμισθω- κότι Ἀμμωνίῳ τῷ καὶ Θέ- 20 ωνι ἐπὶ τέλει ἐκάστου ἐνι- αὐτοῦ χωρὶς ὑπερθέσεως, καὶ μετὰ τὸν χρόνον παραδότην τοὺς τόπους καθαρὸς ἀπὸ κοπρίων</p> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

- ως ἐπὶ χρόνον ἔτη δύο ἀπὸ
 ὀγδόης καὶ εἰκάδος τοῦ ὄντος
 μηνὸς Φαρμουῦθι τοῦ ἐνεστῶ-
 10 τος τρισκαιδεκάτου ἔτους
 Αὐρηλίου Ἀντωνίνου Καίσαρος
 τοῦ κυρίου ἀπὸ τῆς ὑπαρχούσης
 αὐτῷ ἐν κώμῃ Σεφῶ οἰκίας
 τὸ συμπόσιον καὶ τὴν ἐντὸς
 15 αὐτοῦ κέλλαν ἐνοικίου κατ' ἕ-
 τος δραχμῶν εἴκοσι, ἃς ἀπο-
 δότω ὁ μεμισθώμενος
- 25 καὶ πάσης ἀκαθαρσίας
 καὶ τὰς ἐπικειμένας θύ-
 ρας καὶ κλεῖς. κυρία ἡ μίσθω-
 σις. (ἔτους) ιγ Αὐτοκράτορος
 Καίσαρος Μάρκ[ο]ν
 30 Αὐρηλίου Ἀντωνίνου
 Σεβαστοῦ Ἀρμενιοῦ
 Μηδικοῦ Παρθικοῦ
 Γερμανικοῦ Μεγίστου
 [Φαρμουῦ]θι κη.

1. εἰμισθ(ῶσεν) . . . κ(αι) and θε in a different hand over an erasure. εἰμισθῶσεν ἀμμωνιος ο
 και θε was no doubt originally written; cf. l. 19. 20. ε of ἐκαστου corr. from τ. 23.
 π of τοπους corr.

'Chaeremon also called Ammonius Theon, his mother being Theanous also called Sinthonis, of the city of Oxyrhynchus, has let to Ammonius, freedman of Sarapion also called Theogenes, of the said city, for a term of two years from the 28th day of the present month Pharmouthi of the current 13th year of Aurelius Antoninus Caesar the lord, from the house belonging to him in the village of Sepho, a dining-room and the store-chamber within it at an annual rent of 20 drachmae, which the lessee Ammonius shall pay to the lessor Ammonius also called Theon at the end of each year without delay, and at the end of the term he shall restore the rooms free of filth and dirt of all kind, and the doors and keys attached. This lease is valid.' Date.

1129. LEASE OF DINING-ROOMS.

31.7 × 19.5 cm.

A.D. 449.

Lease of two dining-rooms at the rent of 12,000,000 denarii, the contract to
 last during the pleasure of the lessor; cf. 1037.

- Μετὰ τὴν ὑπατίαν Φλαουίων Ζήνωνος καὶ Ποστουμιανοῦ
 τῶν λαμπροτάτων Τῦβι κδ.
 Αὐρηλία Μίκι θυγατρὶ Θεοδώρου ἀπὸ τῆς λαμπρᾶς
 καὶ λαμπροτάτης Ὀξυρυγχιτῶν πόλεως παρὰ Αὐρηλίου
 5 Φοιβάμμωνος υἱοῦ Ἀρτεμιδώρου ἀπὸ τῆς αὐτῆς πόλεως.
 ἐκουσίως ἐπιδέχομαι μισθώσασθαι ἀπὸ νεμηνίας

τοῦ ἐξῆς μηνὸς Μεχεῖρ τοῦ ἐνεστῶτος ἔτους ρκε ρδ
τῆς παρούσης δευτέρας ἰνδικτίονος τοὺς διαφέρον-
τάς σοι ἀπὸ οἰκίας οὔσης ἐν τῇ αὐτῇ πόλει ἐπ' ἀμφόδου

10 Μικρῆς Τευμε[ν]ούθεως δύο τόπους ἦτοι συμπόσια
σὺν χρηστηρίοις πᾶσι, καὶ τελέσω ὑπὲρ ἐνοικίου ἐνιαυ-
σίως ἀργυρίου μυριάδας χιλίας διακοσίας, ὥσπερ ἀπο-
δώσω κατ' ἔτος δι' ἑξαμήνου τὸ ἥμισυ, καὶ ὅποτεν
βουληθῇς παραδώσω τοὺς αὐτοὺς ἀνυπερθέτως.

15 κυρία ἡ μίσθωσις καὶ ἐπερωτηθεὶς ὡμολόγησα.

2nd hand Ἀυρήλιος Φοιβάμμων Ἀρτεμιδώρου ὁ προκείμενος μεμίσ-
θωμαι [τοῦ]ς τόπου[ς] κα[ὶ] ἀ[πὸ] δώσω τὸ ἐνοίκιον [ὡς] πρόκειται.
[.] . . [. ἔγρα]ψα ὑπὲρ αὐτοῦ γράμματα
μὴ εἰδ[ότος].

20 + *di emu No . . . osios . .*

1. φλαουῶν Pap. 4. ου of αὐρηλίου corr. from as. 5. υῖου Pap. 11. ὕπερ Pap.

'The year after the consulship of Flavius Zeno and Flavius Postumianus the most illustrious, Tubi 24. To Aurelia Mikis daughter of Theodorus, of the illustrious and most illustrious city of Oxyrhynchus, from Aurelius Phoebammon son of Artemidorus, of the said city. I undertake of my free will to lease from the first day of the next month Mecheir of the current 125th which = the 94th year and of the present second indiction two rooms or dining-rooms belonging to you in a house situated in the said city in the quarter of Small Teumenouthis with all appurtenances, and I will pay in rent annually 1,200 myriads of silver, which I will deliver annually in half yearly instalments of one-half, and whenever you wish I will surrender the said rooms without delay. The lease is valid, and in answer to the question I have given my consent.' Signature of Aurelius Phoebammon written for him by another person in Greek, and of the scribe in Latin.

1. Rufius Praetextatus Postumianus has apparently not been called Flavius elsewhere.

10. The ἀμφόδον Τευμενοῦθεως is well known, but this is the first mention of the Μικρὰ Τευμενοῦθις.

19. εἰδότος was perhaps abbreviated εἰδ.

1130. LOAN OF MONEY.

30.8 x 19 cm.

A.D. 484.

Contract for a loan of 10 solidi for a period of about six months, the interest consisting of twenty bundles of tow. The document is written in a well-formed upright hand, but in very illiterate Greek.

Q

ΧΜΥ

Μετὰ τὴν ὑπατεία(ν) Φλ(αυίου) Τρωκώνδη τοῦ λαμπροτάτου

Παχὼν θ τῆς ζ ἰνδικτίωνος).

Αὐρ[ήλ]ι[ος] Ἀβραὰμ υἱ[ὸ]ς Ἰσίω[νος] καὶ Σοφία(ς) ἀπὸ κώμης Σενοκώ-

5 μεος τοῦ Ὁξυρυγίτου νομοῦ Α[ὕ]ρηλίω Ἰσὰκ υἱῷ Νίλω ἀπὸ

τῆς μεγαλωπόλεος Ἀλεξανδρίας πραγματευτῇ χαίρειν.

ὁμολογῶ κυρίου καὶ βεβαίου ὧντος τοῦ προτερων μου

γραμματίον καὶ νῦν ἐσχηκέναι με παρὰ σοῦ ἐν χρήσει διὰ

χιρὸς ἐξ οἴκου σου εἰς ἰδίαν μ[ο]ν καὶ ἀναγκέαν χρίαν

10 χρυσοῦ ν[ο]μισμάτια δεσποτι[κ]ὰ δώκε[ι]μα εὔσταθμα ἀπλᾶ

ἀριθμῷ δέκα, γί(νεται) χρυσοῦ νο(μισμάτια) ι, κεφαλέου, καὶ ὑπὲρ

διαφόρου

αὐτῶν ἄχρει τῆς ἐξῆς δηλουμένης προθεσμίας σιππίου

καθαροῦ εὐάρεστου ἀπὸ τοῦ [σ]ταθμοῦ τῆς κώμης

δεσμίδια εἴ[κ]ωσε[ι], γί(νεται) δ(εσμίδια) κ, ἀκίνδυν[α] ὄντα ἀπὸ παντὸς

κινδύνου

15 ἐπάναγκες ἀποδώ[σ]ω σοι ἐν τῷ Φαῶφι μηνὶ τοῦ ἐνεσ-

τωτου ἔτους ρξα ρλ ἀρχῆς τῆς ὀγδώης ἰνδικτίωνος ἀνυπερ-

θέτως καὶ ἄνευ πάσης ἀντιλογίας, καὶ ἐπὶ τούτοις οὐκ ἐξέσ(εσ)-

θαι μοι λέγειν δεδω[κ]έναι τι ἐκ τοῦ προγεγραμμένου χρέους

χωρὶς ἐνγραφοῦς ἐντάγιον ἢ οὖν ἀποχῆ(ς) ὑ πρὸ ἀνακωμιτῆς

20 καὶ λητρώσε[ος] τοῦδέ μου γραμματίου. οἱ δὲ τῆς προθεσμίας

ἐνστάσης τὴν ἀπόδωσέν σοι μοι ποιήσωμαι καὶ βουληθῆς

ἀξιωθεὶς συνδοῦναί μοι ἐτέραν προθεσμίαν, ταῦτα τελέσω σοι

καὶ τοῦ μετὰ ταῦτα χρωνον τῶν αὐτῶν τόκον, γιγνομένης (σ)οι

τῆς πράξεος παρὰ δε ἐμοῦ καὶ ἐκ τῶν ὑπαρχόντων μοι πάντων.

25 κύριον τὸ γραμματίον ἀπλοῦν γραφὲν καὶ ἐπερωτηθεὶς ὁμολόγησα.

2nd hand Αὐρήλιος Ἀβραὰμ υἱὸς Ἰσίωνος ὁ προκείμενος ἔσχον

ἐν χρύσει τὰ τοῦ χρυσοῦ νομισμάτια δέκα χωρὶς τὸ

πρότερον γραμματίον καιφαλέο(ν) καὶ ὑπὲρ διαφόρου αὐτον

σιππίου δεσμίδια εἴκ[ο]σι ὡς πρόκειται. Βάνος διάκωνος

30 υἱὸς Πέτρος ἔγραψα ὑπὲρ αὐτοῦ γράμματα μοι εἰτώτος. +

1st hand

✠ δι' ἐμοῦ Πέτρου ἐγράφη.

On the verso

γραμ(ματίων) Ἀβραὰμ Ἰσίωνος ἀπὸ Σενοκόμ(εως) χρ(υσοῦ) νο(μισματίων)
 ι ὑπὲρ σιππίου δ(εσμιδίω) κ καὶ ν . [. . . .
 + [Α]β[ρ]αὰμ Εἰσίωνος ἀπὸ Σενοκόμ(εως) καὶ
 τόκου μ[. . .] . καὶ α . [. . . .

2. ὑπάτεια Pap. 4. l. Σενοκόμ(εως); so in l. 33. 5. νῖω Pap. l. Νῖλου. 6.
 l. μεγαλοπόλεως. 7. κ of κυριον corr. from ε. l. ὄντος . . . προτέρου. 8. l. γραμματίων. 9.
 l. ἀναγκαίαν. 10. l. δόκιμα. 11. ὁ ἰς Pap.; so in l. 32. l. κεφαλαίου . . . διαφόρου.
 13. υ of [σ]ταθμου corr. 15. l. ἐνεστῶτος. 16. l. ὀγδῶς. Third ι of ἰνδικτιωνος rewritten.
 19. l. ἐνταγίου . . . ἥ πρὸ ἀνακομιδῆς. 20. l. λυτρώσε[ως] . . . εἰ δέ. 21. l. ἐνστάσης . . .
 ἀπόδοσιν . . . μῆ. 23. l. χρόνου τὸν αὐτόν. 24. l. πράξεως παρὰ τε . . . ὑπαρχόντων . . .
 πάντων. 26. π of προκιμενος corr. 27. l. χρήσει . . . χωρὶς τοῦ. 28. l. προτέρου γραμ-
 ματίου κεφαλαίου . . . αὐτῶν. 29. l. διάκονος. 30. l. Πέτρου . . . μὴ εἰδότης. 32.
 l. Σενοκόμ(εως).

'The year after the consulship of Flavius Troconda the most illustrious, Pachon 9, 7th indiction. Aurelius Abraham son of Ision and Sophia, of the village of Senokomis in the Oxyrhynchite nome, to Aurelius Isaac son of Nilus, of the capital city Alexandria, dealer, greeting. I acknowledge, my former bond remaining valid and secure, that I have now received from you as a loan from hand to hand out of your house for my own pressing need ten solidi of gold of the genuine Imperial coinage, of full weight and unalloyed, total 10 solidi of gold, as a capital sum, and for interest upon it up to the term herein following I will pay twenty bundles of tow, pure and satisfactory, according to the weight of the village, total 20 bundles. This sum I will perforce repay to you free of all risk in the month Phaophi of the current 161st which = the 130th year, at the beginning of the eighth indiction, without delay or dispute of any kind, with the condition that it shall not be lawful for me to say that I have paid any of the aforesaid debt without a written deed or receipt or before the recovery and annulment of this my bond. If at the expiry of the term I do not make the payment to you and you are willing at my request to grant me another term, I will pay you this sum with the same interest for the overtime, and you shall have the right of execution upon me and all my property. This bond, of which a single copy is made, is valid, and in answer to the question I have given my consent.' Signature of Aurelius Abraham written for him by Banos, deacon, signature of the scribe, and endorsement on the verso.

1. χμγ: cf. 940. 1, note.

2. Cf. *Cod. Just.* iv. 59, 2 *post consulatum Trocondae*; he is commonly called Trocondus. The *nomen* Flavius appears to be new.

3. There is an inconsistency between this date and the year of the indiction in l. 2. Pachon 9 of the year after the consulship of Trocondus is May 4, A.D. 483, but Pachon 9 of the 7th indiction is May 4, A.D. 484. The number of the indiction year is supported by ὀγδῶς in l. 16 and confirmed by the years of the Oxyrhynchite eras in the same line, where, though ἐνεστῶτος (*sic*) must be an error for εἰσιόντος (cf. the note *ad loc.*), it is implied that the current year was A.D. 484, not 483. Τοῖς τὸ β' μετὰ should therefore have been written in l. 2, if the name of the consul for A.D. 484, Theodericus, who occurs in *Cod. Just.* i. 3. 36, &c., on April 28, was not generally known.

4. *Σενοκῶμις* is mentioned in 47. 16 and 740. 37, where *Σενοκῶμ[ε]ως* should be read.
6. *μεγαλωπόλεος*: cf. P. Leipzig 45. 13 as corrected by Wilcken, *Archiv* iii. p. 565, with his supplementary note in *Archiv* iv. p. 189, P. Cairo Cat. 67030. i. 3, ii. 10, and P. Flor. 93. 7 *καλλιπόλ(εως) Ἀντινοέων*, P. Cairo Cat. 67023. 6-7 *Πανοπολιτῶν [κ]αλλ[ι]πόλεως*.
10. So e.g. P. Grenf. II. 90. 8 *νομισμάτια δεσποτικά ἀπλὰ δόκιμα*; cf. P. Leipzig 61. 11, Wessely, *Stud. Pal.* i. p. 7. (2) 13.
12. *σιππίου*, for which cf. P. Brit. Mus. 239. 18, 979. 13, B. G. U. 1080. 18, Wessely, *Altersindiz. im Philogelos*, p. 29, is no doubt a vulgar spelling of *στιππίου* or *στυππ(ε)ίου*, as suggested by Wilcken, *Archiv* i. p. 556. For other instances of interest in kind cf. P. Grenf. II. 90, B. G. U. 740. A verb like *τελέσω* has to be supplied both here and in l. 29.
14. *δεσμίδια* of *κάλαμοι* occur in B. G. U. 837. 27. *ἀκίνδυνα ὄντα κτλ.* of course refers to the *νομισμάτια*; the sentence would be improved by some conjunction, e.g. *ταῦτα δέ, or perhaps (δ) should be inserted.*
- 15-16. Numerous instances show that the year by the eras of Oxyrhynchus began, like the ordinary Egyptian year, on Thoth 1; cf. introd. to 125. Since the contract is dated in Pachon (l. 3), to speak of the coming 'Phaophi of the present year' is a contradiction, and *ἐνεστωτου* must be a slip for *εἰσιόντος*. Though the remains of the figures after ρξ are very slight there is little real doubt about the reading, and I consider ρξ ρκθ to be inadmissible; cf. the note on l. 2. The reference to Phaophi as the *ἀρχή* of the new indiction, which usually began in Egypt in the latter part of Pauni, is not to be taken strictly.
- 17-18. Cf. B. G. U. 1127. 20 *καὶ μὴ ἐξεῖναι τῷ Ἀπολλωνίῳ λέγειν οὐκέτι παρείληφα*.
32. *καὶ ν.* [: or perhaps *καινο[ῦ]*, though this adjective is not used in the contract.
33. This line is written in blacker ink but apparently by the same hand. The supposed chrism may perhaps be an abbreviation of *γραμματίων*.

1131. PROMISSORY NOTE.

30.2 x 10.1 cm.

Fifth century.

An acknowledgement of a debt of 2 solidi less 8 carats, being the purchase money for some wine which had been delivered but not paid for; cf. 914. The writing is across the fibres of the recto.

[. . . .] . [.]μ[.]οσις οἶνοχει(ριστῇ)
 [τοῦ ἐνδό]ξ(ου) [οὔ]κου Ἰουλιανοῦ
 [νομικ(αρίου).] ἔχω τῆς σῆς
 ἀρετ[ῇ]ς καὶ χρεωστῶ
 5 [α]ὐτῇ ὑπὲρ τιμῆς οἶνου
 πραθέντος μοι παρὰ σο[ῦ]
 χρ[υ]σοῦ νομισμάτια

- δύο παρὰ κεράτια
 ὀκτώ, γί(νεται) χρ(υσοῦ) νο(μισμάτια) β παρὰ κερ(άτια) η,
 10 καὶ ταῦτα ἐτο[ί]μως
 ἔχω παρασχεῖν τῇ σῇ
 ἀρετῇ ἐν τῇ λοιπογ[ρ]αφ(ία)
 τοῦ ἐνδόξ(ου) οἴκου
 ἀνυπερθέτος.
 15 ἐγράψ(η) μηνὶ Παῦνι θ
 ἰνδ(ικτίωνος) α, ὁ αὐτὸς Ἰουλιανὸς
 νομικάρ(ιος) συμφω(νῶ) τὸ
 πιττάκ(ιον) ὡς πρόκ(ειται).

2-3. 1. παρὰ Ἰουλιανοῦ or Ἰουλιανὸς νομικ(άριος). 14. 1. ἀνυπερθέτως.

‘To . . ., wine-dealer of the honourable house, from Julianus, lawyer. I have from your excellency and owe to you, for the price of wine sold to me by you, two solidi of gold less eight carats, total 2 solidi of gold less 8 carats, and this sum I am ready to pay your excellency at the collection of arrears of the honourable house without delay. Written on the 9th of the month Pauni, 1st indiction. I, the said Julianus, lawyer, assent to the deed as above.’

1-3. Julianus, who signs the acknowledgement, is naturally regarded as the debtor, so that Ἰουλιανοῦ should be Ἰουλιανός or else παρὰ should be inserted. νομικάριοι (cf. l. 17) occur in 136. 10, 154. 10.

12. λοιπογραφία is properly a list of arrears, as e.g. B. G. U. 976. 20 ὑπὸ τὴν λοιπο-γρ(αφίαν) τιθέμ[εναι], 977. 4 ἀπὸ λ[οιπ(ο)γρα(φίας) κου[φισθῆν]αι, P. Flor. 67 introd. λοιπογραφίας Φαῶφι. It here has a certain temporal signification like λοιπός in 136. 13 ἐνιαυτὸν λογιζόμενον ἀπὸ λοιπάδος χρυσικῶν τῆς παρούσης πρώτης ἰνδ(ικτίωνος).

17-18. συμφω(νῶ) τὸ πιττάκ(ιον): cf. e.g. 934. 10 συνεφώνησα γὰρ (ἀρτάβας) κε, where the note was mistaken, B. G. U. 799. 2-3 συμφ(ωνῶ) καὶ κριθῶν ἀρτάβην μίαν. The letters φω are written as a monogram, the ω through the tail of the φ.

1182. REPAYMENT OF A LOAN.

9.4 × 7.5 cm.

About A.D. 162.

Acknowledgement of the return of a loan of 600 drachmae, which was being repaid before it was due. This promptness may be explained by the fact that the interest charged was at double the normal rate.

Σ[αραπ()

2nd hand Χαιρήμ[ω]ν Σαραπίωνος τοῦ . [. . .

- μητρὸς Ταπλουτᾶτος ἀπ' Ὁξυρύγ[χων πό-
 λεως Τρ[ύ]φωνι Ἑρακλείδ[ο]υ τ[οῦ] . . .
 5 ωνος μητρὸς Τααπολλωνίδο[υ ἀπὸ
 τῆς αὐτῆ[ς] πόλεως χαίρειν. ὁμ[ολογῶ
 ἀπέχειν παρὰ σοῦ ἀποδιδ[ό]ντο[ς] ἔκου-
 σίως πρὸ προθεσμί[α]ς διὰ τῆς ἐπὶ τοῦ
 πρὸς Ὁξυρύγ[χων πόλει Σαραπείου Φανίο[υ]
 10 ἀρχιερατεύσαντος καὶ Πτολεμαίου τῶν
 σὺν Αὐδασίῳ Παυλείνῳ ἐπιτηρ[η-
 τῶν τραπέζης ἀργυρίου δραχμὰς ἑξ[α-
 κοσίας κεφαλαίου καὶ τοὺς τούτων
 μέχρι τοῦ νῦν τόκους ὡς τοῦ μηνὸς
 15 δραχμῶν δύο, τὸ δὲ κεφάλαιον δα-
 νεισθέν σοι ὑπ' ἐμοῦ κατὰ χειρόγραφ[ον]
 διὰ τῆς αὐτῆς τραπέζης ταῖς ἐπαγομέ-
 ναις τοῦ δευτέρου ἔτους Ἀντωνίνου
 καὶ Οὐήρου τῶν κυρίων Αὐτοκρατόρων
 20 [εἰς προ]θεσ[μίαν]

16. ὕπ Pap.

‘Chaeremon son of Sarapion son of . . ., his mother being Taplutas, of the city of Oxyrhynchus, to Tryphon son of Heraclides son of . . . on, his mother being Taapollonides, of the said city, greeting. I acknowledge that I have received from you, who are making payment of your own accord before the appointed term, through the bank at the Serapeum at Oxyrhynchus of Phantias, ex-chief priest, and Ptolemaeus, the overseers associated with Audasius Paulinus, the capital sum of six hundred silver drachmae with the interest thereon up to the present time at the rate of two drachmae per month, which sum was lent you by me in accordance with a note of hand through the said bank on the intercalary days of the second year of Antoninus and Verus, lords and Emperors, until . . .’

1. Σ[αραπ()], if right, might refer to the Serapeum (l. 9); but the reading is very doubtful, and]apas or]aças would be also possible.] τραπ(εξ . . .) is not suitable.

4. A short name such as Ἀπίωνος or Ὀρίωνος is required.

8-12. The bank at the Serapeum is in several papyri called after the names of individuals, 98. 7 Ἑρακλείδου καὶ μετόχων, 264. 7 Σαραπίωνος τοῦ Λόχου, 267. 4 Σαραπίωνος τοῦ Κλεάνδρου, 269. i. 3 Ἀ[ρχιβίου] τοῦ Ἀρχιβίου. ἐπιτηρηταί are mentioned in 91. 8-11 διὰ Ἡλιοδώρου καὶ τῶν σὺν αὐτῷ ἐπιτηρητῶν τῆς ἐπὶ τοῦ πρὸς Ὁξυρύγ[χων πόλει Σαραπείου τραπέζης, ἥς ὑπόσχεσις ἐδόθη ὑπὸ Ἐπιμάχου, and an ἀσχολουμένος ὦν ἡν τῆς . . . τραπέζης (Ἐπίμαχος) in 513. 37-8. The present passage is peculiar in describing the bank as that of the ἐπιτηρηταί. In

the note on 513. 37 it was suggested that the persons who successively gave their names to the bank were more probably 'either the ἀσχολούμενοι or the ἐπιτηρηταί of it than the owners'. This view now receives some confirmation so far as the ἐπιτηρηταί are concerned, and the theory that they were only mentioned in 91 because at the time there was no τραπεζίτης (Wilcken, *Archiv* v. p. 212, note 4, Preisigke, *Griowesen*, pp. 21-3) becomes less plausible. ἐπιτηρηταί of banks at Hermopolis occur in P. Flor. 1. 3, P. Strassb. 52. 3.

15. δραχμῶν δύο: sc. τῇ μνᾷ, which is twice the normal rate at this period. τόκοι διδραχμοὶ were the usual charge in the second and first centuries B.C. upon overdue loans, e.g. P. Amh. 50. 19, B. G. U. 1053. 38-9, but are found in ordinary loans, as here, in B. G. U. 1052. 43, 1056. 9, &c. (reign of Augustus). In B. G. U. 1145 (B. C. 5) interest at the rate of 8 obols occurs.

1133. RECEIPT.

27.6 x 18 cm.

A.D. 396.

A receipt for the price of some fruit sold by a grower to a dealer. An acknowledgement of indebtedness had previously been made by the latter at the time of the sale (cf. e.g. 1131), but this could not now be found and handed back to him, and therefore the present document was drawn up releasing him from further obligations in the matter.

Μετὰ τὴν ὑπατίαν Φλαουίων Ὀλυμβρίου καὶ Προβίνου
τῶν λαμπροτάτων Φαμενῶθ κη.

Αὐρήλιος Ἰωάννης Σαρμάτου πωμαρίτης ἀφ' Ἑρακλέος
πόλεως κατ[α]γινόμενος νῦν ἐ[π'] ἐποικίου Νύσου Λιμενίου

5 ἀπὸ πρινπιλαρίων Αὐ[ρηλίου] Ἀ[ρτεμιδώρου] Καλόπου
ἀπὸ τῆς Ἀρσενοειτον πόλ[εως] κατ[α]γινόμενον ἐν τῇ λαμπρᾷ
καὶ λαμπροτάτῃ Ὀξυρυγ[χειτῶν] π[όλει] ὁπωροπόλῃ χαίρειν.

ὁμολογῶ ἀπειληθέναι κ[αὶ] πεπλη[ροσθαι] παρὰ σοῦ τοὺς τέσσαρας
χρυσίνους παρὲξ μυριάδων ἑξακοσίων τοὺς ἀπὸ λόγου

10 τιμῆς καρποῦ τοῦ αὐτοῦ ἐποικίου καὶ οὐδένα λόγον ἔχω
πρὸς σέ περὶ τούτου καὶ οὐκ ἐν(κα)λο σοι οὔτε ἐνκαλέσω, καὶ διὰ τὸ
παραπεπτοκένῃ τὸ γρ[αμματ]ῖόν σου καὶ μὴ εὑρίσκεσθαι
δηλῶ τοῦτω ἄκυρον κ[αὶ]]τι[α]. .]ν εἶναι ἐμοί τε [

καὶ πᾶσι τοῖς ἐπιφέρουσ[ιν] αὐτό, καὶ ἐξεδό[μην] σοι τήνδε τὴν

15 ἀποχὴν πρὸς ἀσφάλιά[ν] σου καὶ ἐπερω[τηθεὶς] ὁμολόγησα.

2nd hand Αὐρήλιος Ἰωάννης Σαρμ[ά]του ἐξεδ[ό]μην τὴν ἀποχὴν

ὥς πρόκειται. Αὐρήλιος Θεόδωρος Θ. [.]ρου ἔγραψα ὑπὲρ αὐτοῦ
γρ(άμματα) μὴ εἰδότης.

1st hand |

δι' ἐμ[ο]ῦ Ἀμμωνίου ἔγρ(άφη).

On the verso

ἀποχὴ χρ(έους).

2. ωθ corr. 4. l. Νήσου. 5. l. πριμιπυλίων. 6. l. Ἀρσινωειτῶν . . . καταγνομένῳ.
7. l. ὁπωροπώλη. 8. l. πεπλη]ρῶσθαι. 9. l. ἑξακοσίων. 10. ο of ουδενα corr. from ερ.
11. l. ἐνκαλῶ. 12. l. παραπεπτωκένας. 13. l. τοῦτο.

'The year after the consulship of Flavius Olybrius and Flavius Probinus the most illustrious, Phamenoth 28. Aurelius John son of Sarmates, fruit-gardener of Heracleopolis, now living at the village of Nesus Limenius, ex-primipilarius, to Aurelius Artemidorus son of Calopus, of Arsinoïtonpolis, living at the illustrious and most illustrious city of Oxyrhynchus, fruit-dealer, greeting. I acknowledge that I have received from you and have been paid in full the four gold solidi less 600 myriads due for the price of the produce of the said village, and I have no claim upon you in respect of this, and I make and will make no charge against you; and since your bond has been lost and cannot be found I declare that it is null and [void] both for me and every one producing it, and I have issued this receipt for your security and in answer to the question have given my consent.' Signatures of Aurelius John, written for him by Aurelius Theodore, and of the scribe, and title on the verso.

1. The brothers Olybrius and Probinus do not seem to have been given elsewhere the name Flavius.

3. For *πωμαρίτης* cf. e. g. B. G. U. 643. 1. The adjective *πωμαρτικός* is found in B. G. U. 900. 24.

5. ἀπὸ πρι(μ)πιλαρίων: cf. P. Flor. 71. 697, 713, P. Leipzig 41. 1.

8-9. This great depreciation of the *μυριάς* at the end of the fourth century is somewhat surprising. The passage does not necessarily prove that 600 myriads were less than a single solidus (cf. e. g. 1138. 6-8), but they must have at least been considerably less than four. Late in the Byzantine period the value of the *μυριάς* was very much lower than this (Wessely, *Allersindiz. im Philogelos*, pp. 45-6), but for the fourth century the ratio of 1:110 (*ibid.* pp. 32-3) seems to be the highest that has previously occurred.

12. For παραπεπ(ω)κένας cf. B. G. U. 214. 15 διὰ τὸ φάσκειν παραπεπ{π}τωκένας, P. Brit. Mus. 918. 22-3 καὶ φησιν π[α]ραπεπτωκένας.

14. ἐξεδό]μην: or ἐξεθέ]μην, as in 1034. 16.

17. Θ. [.]ρου perhaps represents some misspelling of Θεοδώρου.

18. The last few letters of the signature are a mere scribble, with a ρ or φ at the end.

1134. OFFICIAL RECEIPT FOR RENTS.

29·6 × 30·5 cm.

A. D. 421.

A receipt and discharge given to an agent by an official who was in the department of the Imperial domains (cf. note on ll. 3-4) for rents collected during the preceding two years from local cultivators. A contract of a kind similar to 136, the phraseology of which is recalled by 1134 (cf. note on ll. 7-10), had probably been previously engaged in by the agent. The document, which might have been included in section (a), is well written in a large and clear hand.

Μ[ετὰ] τὴν ὑπατείαν τοῦ δεσπότου ἡμῶν Θεοδοσίου αἰωνίου Αὐγούστου
τὸ θ' καὶ

Φλ[α]ουίου Κωνσταντίου τὸ γ' τοῦ λαμπροτάτου πατρικίου Φαμενῶθ ζ.
Φλαούιος Φοιβάμμων υἱὸς Διογένους ἀπὸ πρωτηκτόρων διοικῶν τὰ πράγματα
τῆς θειοτάτης οἰκίας ἀπὸ τῆς λαμπρᾶς καὶ λαμπροτάτης Ὁξυρυγχιτῶν πόλεως
5 Αὐρηλίῳ Μαξιμίνῳ υἱῷ Ἀμμωνος ἀπὸ τῆς αὐτῆς πόλεως χαίρειν.

ὁμολογῶ πεπληρῶσθαι τὰ παντοῖα ἐκφόρια ἥτοι γενήματα καὶ ἀργυρικὸν
ἅπερ ὑπεδέξω παρὰ τῶν ὑπευθύνων γεωργῶν προστασίας Νεσμίμεως τῆς
κώμης καὶ ἄλλων τόπων ἀποπληρῶν χώραν προνοητοῦ κατὰ τὴν πίστειν
τοῦ ἐπιδοθέντος σοι παρ' ἐμοῦ ἀπαιτησίμου πρὸς τὴν μεθοδίαν ἀκολουθῶς
10 τῷ δοθέντι ὑπὸ σοῦ λόγῳ τοῦ τε λήμματος καὶ τοῦ ἐξωδιασμοῦ τῶν παρελθουσῶν
δευτέρας καὶ τρίτης ἐπινεμήσεων δύο, καὶ ἐντεῦθεν οὐδένα λόγον ἔχειν με
πρὸς σὲ οὔτε ἐγκαλεῖν σοι οὔτε ἐγκαλέσιν οὔτε γενημάτων οὔτε περὶ
ἀργυρικοῦ οὔτε

περὶ ἄλλου τινὸς εἵδους ἢ γένους ὧν ὑπεδέξω ἐπὶ τῆς αὐτῆς δευτέρας
ἰνδικτίονος καὶ

τῆς παρελθούσης τρίτης ἐπινεμήσεως παρὰ τῶν ὑπευθύνων γεωργῶν κώμης
Νεσμί-

15 μεως καὶ τῶν παρεπομένων γηδίων ἄλλων ὑπαρχόντων τῇ θειοτάτῃ οἰκίᾳ
ὄντων ὑπὸ τὴν ἐμὴν διοίκησιν, καὶ πρὸς σὴν ἀσφάλιαν ταύτην σοι ἐξεθέμην
τὴν ἀποχὴν

ἀπλὴν γραφ(εῖσαν) καὶ ἐπερ(ωτηθεῖς) ὡμολ(όγησα).

1. ὑπατειαν Pap. 2. φλ[α]ουίου Pap. ; so in l. 3. 3. υἱος Pap. ; so in l. 5. 7. ὑπεδεξώ . . . ὑπευθυνων Pap. προστας over a washed out word, perhaps κ[ωμ]ης. 10. ὑπο Pap. 1. ἐξοδιασμοῦ. 12. ου of third ουτε corr. from μη. 13. ἰνδικτιονος Pap.

'The year after the consulship of our lord Theodosius, eternal Augustus, for the ninth time, and of Flavius Constantius, most illustrious patrician, for the third time, Phamenoth 7. Flavius Phoebammon son of Diogenes, ex-member of the body-guard, administrator for the divine house, of the illustrious and most illustrious city of Oxyrhynchus, to Aurelius Maximinus son of Ammon, of the said city, greeting. I acknowledge that I have been paid in full the rents of every sort, whether in kind or money, which you undertook to collect from the responsible cultivators in the administrative district of the village Nesmimis and other places, discharging the function of an agent in faithful accord with the list of dues handed to you by me and in method corresponding to the account given by you of receipt and expenditure in the two past second and third indictions ; and that for the future I have no count against you and neither make nor will make any charge against you in respect of produce or money or dues of any other sort or kind of those which you undertook to collect in the said second indiction and in the past third indiction from the responsible cultivators of the village Nesmimis and the other accompanying lands belonging to the divine house and under my administration ; and for your security I have issued to you this receipt, of which a single copy has been made, and in response to the question I have given my consent.'

3-4. πρωτηκτόρων: cf. 43. recto iv. 18 πρωτήκτορι τῶν Σεβαστῶν, Amh. 137. 2, P. Brit. Mus. 412. 1 ἐξ ἀποπότηκτόρων, Mommsen, *Ephem. Epigr.* v. 121 sqq.

διοικῶν . . . οἰκίας: the precise status of this official is not clear, but he was evidently concerned with the royal estates, the *θειοτάτη οἰκία* meaning doubtless the Imperial house. Cf. P. Brit. Mus. 234, a letter written in A.D. 346 by an ἐπίτροπος δεσποτικ(ῶν) κτήσεων which refers in ll. 19-20 to τὴν ἀπαίτησιν τοῦ δεσποτικοῦ οἴκου, P. Leipzig 96. i. 3 οὐσίας [ο]ἴκου Καίσαρος, P. Cairo Cat. 67024. 7, &c. Whether διοικῶν here implies deputed functions, as in P. Klein. Form. 1010 and probably in 901. 3, may be doubted.

7-10. Cf. the very similar language of 136. 14 sqq. (A.D. 583) ἐπὶ τῷ με τὴν χώραν τοῦ προνοητοῦ ἦτοι ὑποδέκτου ἀποπληρῶσαι παρ' αὐτῇ ἐμ προστασίᾳ κτήματος Ματρίου . . . καὶ κατὰ τὸ παρεχόμενόν μοι ἀπαιτήσιμον . . . τὴν μεθοδίαν τρέψαι κατὰ τῶν ὑπευθύνων γεωργῶν, εἰς τὸ πάντα εἰσπράξαι καὶ καταβαλεῖν . . . ἀκολουθῶς τοῖς ἐμοῖς ἐνταγλοῖς τοῖς ἐκδιδομένοις παρ' ἐμοῦ πᾶσιν τοῖς ὑπευθύνου γεωργοῖς ταύτης τῆς προνοησίας. Wilcken remarks that the Apion family seems to have modelled the administration of its property upon that of the Imperial domains. For προνοητοῦ cf. e.g. 1147. 17, 19, and Gelzer, *Byzant. Verw.* p. 87. The village of Nesmimis is mentioned in 1053. 21.

(e) TAXATION.

1135. RECEIPT FOR *Anabolicum*.

9.8 × 9.2 cm.

Third century.

This and the following papyrus are receipts for ἀναβολικόν or, as it is termed in 1135, ἱερὸν ἀναβολικόν, issued in the one case by collectors (ἀπαιτηταί) in the other by an 'assistant' (βοηθός). The first receipt, which seems to have been written about the middle of the third century, is for a money payment, the second, dated A.D. 420, is for four tunics. Apparently the only other papyrus mentioning the *anabolicum* is P. Théad. Inv. 15 (the reference to which I owe to Wilcken; cf. *Archiv* iv. p. 185), a receipt issued in A.D. 324 by the ἀποδέκται λίνου τοῦ ἱεροῦ ἀναβολικοῦ for 50 pounds of flax. The name has also occurred on some leaden tablets, and in the Edict of Julius Alexander, C. I. G. 4957 = Dittenberger, *Or. Gr. Inscr.* 669. 21 ἀναβολικὰ ἐληφόσι ἐκ τοῦ φύσκου; cf. Vopiscus, *Aurel.* 45 *vectigal ex Aegypto urbi Romae Aurelianus vitri, chartae, lini, stuppae atque anabolicas species aeternas constituit*. On the nature of this impost see Rostowzew's discussion in *Mitt. d. Arch. Inst., Röm. Abth.* 1896, pp. 317 sqq., *Woch. Klass. Phil.* 1900, 115; he points out that the commodities mentioned by Vopiscus were, with corn, for which there was the special word *annona*, the principal exports of Egypt (ἀναβάλλειν = to lade a ship), and describes the *ratio anabolica* as the taxes upon a certain group of monopolized Egyptian industries.

Διεγράψ(ησαν) ἀπαιτηταῖς
 ἱεροῦ ἀναβολικ(οῦ) ὀνό(ματος) κληρ(ονόμων ?)
 Σαραπᾶ δι(ὰ) τῆς γυναικ(ός)
 δραχμὰς πεντήκοντα
 5 ἑξ, / (δραχμαὶ) νς.
 (ἔτους) ε Φαμεν[ώ]θ ιθ.
 [Αὐρ]ήλ(ιος) Ἀντῶ[ν](ιος) Ἀλ[έξανδ](ρος)
 [σεσημείωμαι].

4. l. δραχμαί.

'Paid to the collectors of the sacred *anabolicum* on account of the heirs of Sarapas through his wife, fifty-six drachmae, total 56 dr. Fifth year, Phamenoth 19. Signed by me, Aurelius Antonius Alexander.'

2. ἱεροῦ means Imperial; the *annona* is similarly called *ιερά*, e.g. Wilcken, *Ost.* 682. 3, 1019. 3. At the end of the line κληρ(ονόμων) (Wilcken) is preferable to κλήρ(ου).

1136. RECEIPT FOR *Anabolicum*.

15.1 X 10.2 cm.

A. D. 420.

Another later receipt for ἀναβολικόν, on which see introduction to the preceding papyrus. The writing is across the fibres of the verso, the recto containing part of a much effaced list of payments in νομισμάτια, headed ἔχθ(εσ) . . .

Ἐντάγιον ἐμοῦ Ἀπφούτος δι' ἐμοῦ
 Σαρμάτου βοη(θοῦ). ἐδεξάμην παρὰ Θεών(ος)
 αἰγεωθήτης ὑπὲρ ἀναβολικοῦ
 τετάρτης ἰνδικ[τ](ῖωνος) στιχάριον τέσσαρες,
 5 γί(νεται) στιχ(άρια) δ, μόνα.—
 (ἔτους) 95 ἔ5 Τῦ[β]ι ε. Σαρμάτης
 σεσημίωμ(αι).

3. ὑπὲρ Pap. 4. 1. στιχάρια τέσσαρα.

'Receipt issued by me, Apphous, through me, Sarmates, assistant. I have received from Theon, goat-butcher, for the *anabolicum* of the fourth indiction four tunics, total 4 tunics, and no more. The 97th which = the 66th year, Tubi 5. Signed by me, Sarmates.'

3. αἰγεωθήτης is probably, as Wilcken remarks, for αἰγοθύτης or αἰγιοθύτης; cf. προβατοθύτης, e. g. P. Brit. Mus. 1028. 10.

4. For the collection of στιχάρια for the clothes-tax cf. P. Leipzig 59. 13, 60. 14. Mittels notes in connexion with those two documents (p. 186) that according to *Cod. Theod.* vii. 6. 3 of A. D. 377 this impost was in Egypt payable in money (cf. e. g. B. G. U. 21. iii. 17-18, 727. 14), and thinks that the delivery in kind attested by P. Leipzig 45-6, 58-60 is due to the fact that they are all earlier than the year 377. But this view will not account for 1136, and hence it is necessary to fall back on the alternative explanation that the *adaeratio* was permissive only and not compulsory.

1137. RECEIPT FOR DUES ON LAND.

12.4 X 30.9 cm.

A. D. 562-3.

A receipt for a payment of 20¼ carats due upon some land.

+ Ἐσχων καὶ ἐπληρώθ(ην) Μακαρίου βοηθοῦ κόμης Σεραπίωνος Χυρήμωνος
 ὑ(πὲρ) δημοσίου κτήματος Ἀκούτου ὑ(πὲρ) ἐνδεκάτης ἰνδικ(τίωνος) πλήρης
 χρυσοῦ κεράτια

εἴκοσι τέταρτων, γί(νεται) χρ(υσοῦ) κερ(άτια) κδ' δημ(οσίου) πλήρους, καὶ
 πρὸς τῇ(ν) ἀσφάλειαν
 τῇν ἀποχῇ(ν) ὡς πρόκιτε. ἐγράφη μηνὶ Τῦβι ἰνδικ(τίωνος) ια (ἔτους)
 σλθ ση. + + +
 5 + δι' ἐμοῦ Ἱερημίας γραμ(ματέως) καὶ Φοιβάμμωνος μίξ(ονος). στέχι με.

1. 1. ἔσχον . . . Μακάριος βοηθὸς κόμης Σεραπίωνος Χαϊρήμονος. Second ο of σεραπιωνος corr.
 2. 1. Ἀκούτος? 3. 1. τέταρτον . . . πλήρης. 4. 1. πρόκειται. 5. 1. Ἱερημίον . . .
 στοιχεῖ μοι.

‘I, Macarius, assistant at the village of Serapion son of Chaeremon, have received and been paid in full on account of the public dues upon the land of Akous for the eleventh indiction, twenty and a quarter carats of gold, total $20\frac{1}{4}$ car. gold for dues in full, and for security (have issued) the receipt as above. Written in the month Tubi of the 11th indiction in the 239th which = the 208th year. (Signed) Through me, Jeremiah, scribe, and Phoebammon, official; agreed to by me.’

1. κομης is more probably for κόμης than κόμετος, though this village-name is not otherwise known. For these local βοηθοί (λογιστηρίου) cf. e.g. 1147. 4, 6, &c., and 125, Gelzer, *Archiv* v. p. 357.

2. δημοσίου is to be taken substantivally, not as an adjective agreeing with κτήματος; cf. e.g. P. Klein. Form. 76. 2 δημοσίου ἀρουρῶν, 95. 7 δημοσίου τῆς αὐτῆς τρίτης ἰνδικ(τίωνος).

1138. RECEIPT FOR MONEY-TAXES.

24 × 10.2 cm.

Fifth or sixth century.

Receipt for a payment made on behalf of a church on account of money-taxes. Abbreviations are in several cases marked by a dot above the final letter as well as by the usual diagonal stroke, as e.g. in 1053.

+ Κατεβλήθ(η)
 ἐπὶ τὸν ἐκκλ(ησίας) λόγ(ον)
 π(αρά) Ἀπφονᾶ πρ(εσβυτέρου)
 ὑπ(έρ) ἀργυρ(ικῶν) ι ἰνδ(ικτίωνος)
 5 χρ(υσοῦ) ἰδ(ιωτικῷ) ξυγ(ῶ)
 νομισμ(άτια) δώδεκα
 π(αρά) κερ(άτια) πεντήκοντα
 ἐν, γί(νεται) χρ(υσοῦ) ἰδ(ιωτικῷ) ξυγ(ῶ)
 νο(μισμᾶτια) ιβ π(αρά) να, μόν(να).

10 Φαῶφι η ἰνδ(ικτίωνος) ια,
 δι' ἐμοῦ Φιβ γρ(αμματέως).
 +
 πρὸς ἀπαξ.

On the verso

2nd hand ακα . α . . . βερεξᾶκα ε . .

10. First φ of φαῶφι and δι in l. 11 blotted. 10d Pap.

'Paid to the credit of the church by Apphouas, presbyter, for the money-dues of the 10th indiction, twelve solidi of gold less fifty-one carats on the private standard, total 12 solidi of gold less 51 carats private standard, and no more. Phaophi 8, 11th indiction, through me, Phib, scribe. Once for all.'

5. On the relative value of a solidus on the private, public, and Alexandrian (e. g. 1147) standards see 154. 13, note.

10. ια: or possibly ιε, with ιδ in l. 4.

13. Cf. B. G. U. 1020. 15.

14. These letters on the verso seem unintelligible and suggest a magical formula.

(f) ORDERS.

1139. ORDER FROM A LOGISTES.

5.5 × 17.5 cm.

Fourth century.

An order from a logistes directing the presidents of the guild of vegetable-dealers to supply an *exceptor* with a certain quantity of vegetables. These trade-guilds are frequently mentioned in the papyri of this period, e. g. 53 (carpenters), 84 (ironworkers), 85 (coppersmiths, beersellers, bakers, oil-sellers, bee-keepers); cf. Ziebarth, *Griech. Vereinswesen*, pp. 96 sqq. The order is written on the verso, the recto containing the beginnings of lines from a list of payments dated in Hathur of the 17th = the 15th = the 7th year, i. e. A. D. 322 (cf. Wilcken, *Archiv* iii. pp. 383-4). Α κεράμιον of wine is valued at 3,000 drachmae (τιμῆς οἴνου κεραμίων . . .] ἐκ (δραχμῶν) 'Γ).

Π(αρά) τοῦ λογιστοῦ
 μηνιάρχαις λαχανευτῶν. δότε Ἀρκαδίῳ ἐκσκέπτορι λαχάνων
 ταγὴν μίαν. σεση(μείωμαι).

2. ἐκ'σκέπτορι Pap.

'From the logistes to the monthly presidents of the vegetable-sellers. Give Arcadius, *exceptior*, one ration of vegetables. Signed by me.'

2. μηνιάρχαι of other Oxyrhynchite guilds are mentioned in 53. 3, 84. 6. For ἐκσκέπτορι cf. 1108. 13.

3. ταγὴν: the word is commonly used in late Greek in the sense of food, especially fodder for horses, e.g. *Chron. Pasch.* p. 138 b ἡ ταγὴ αὐτοῦ . . . παρὰ τοῦ βασιλέως, p. 254 a εἰς ταγὴν ἵππου. In the present passage, as in B. G. U. 1118. 16 πράσου γλυκέως ταγὰς λ (B. C. 23-2), it implies a definite amount, and ταγάριον has a similar sense in Const. Porph. *Cer.* p. 311. 17 (Bonn). Cf. 1158. 12, note. Possibly τήν] ταγὴν should be read in P. Flor. 119. 4-5.

1140. ORDER FOR VEGETABLE-SEED.

6.1 x 22.8 cm.

A. D. 293.

An order for the payment of an artaba of λαχανόσπερμον.

Π(αρά) Σεύθου Σαραπίωνι γεωργῷ χα(ίρειν).
 δὸς Ἡρακλίῳ ὀνηλάτῃ λαχανοσπέρμου
 μέτρῳ ἐλαιουργικῷ ἀρτάβην μίαν,
 / (ἀρτάβη) α. ἔρρωσο.
 5 (ἔτους) ἐνάτου καὶ η καὶ α Μεσορῇ λ.

3. ω of ἐλαιουργικῷ corr. from ι.

'From Seuthes to Sarapion, cultivator, greeting. Give Heraclius, donkey-driver, one artaba of vegetable seed by oil-makers' measure, total 1 art. Good-bye. The 9th which = the 8th which = the 1st year. Mesore 30.'

3. μέτρῳ ἐλαιουργικῷ: cf. P. Flor. 82. 8, 85. 12, in both instances, as here, for measuring λαχανόσπερμον.

1141. ORDER FOR WINE.

9.4 x 10 cm.

Third century.

An order to hand over ten jars of wine and the like quantity of ὄξος which were due in connexion with certain agricultural operations. The writing is across the fibres of the verso; on the recto is a fragment of an account.

Π(αρά) Ἰουλ(ίου) Διογένους

Θωνίῳ οἴνοπαρα(λημπτή) χα(ίρειν).

δὸς Κ[ο]πρεῖ φροντιστῇ Σερύφως

εἰς λόγ(ον) κοπ(ῆς) καλαμειφύης τοῦ διελ(θόντος) α (ἔτους)

5 καὶ εἰς τὰ κατεπείγοντα ἄλ(λα) ἔργ(α)

χωρ(ίου) Γαϊανοῦ οἴνου γενήματος τοῦ

διελθόντ(ος) α (ἔτους) κερά(μια) δέκα, ὄξ(ους) ὁμοί(ως)

κεράμια δέκα. (2nd hand) σεσημίωμαι τὰ τοῦ οἴ-
νου κεράμια δέκα.

10 σεσημίωμαι

τὰ [το]ῦ ὄξ(ους) κεράμια

δέκα.

1st hand (ἔτους) β Τῦβι ι.

5. κατ'επείγοντα Pap.

6. γαϊανου Pap.

'From Julius Diogenes to Thonius, wine-keeper, greeting. Give to Copreus, agent at Seruphis, on account of the cutting of the growth of reeds in the past first year and the other pressing work at the farm-stead of Gaianus, 10 jars of wine of the produce of the past first year and similarly 10 jars of vinegar.' Signature of Julius Diogenes.

4. καλαμειφύη (for καλαμοφ.?) seems to be novel.

6. Γαϊανοῦ may be the genitive of the name Γαϊανός or an adjective from Γάιος like Ἀντωνιανός, &c.

1142. ORDER FOR PURCHASES.

10 x 8.6 cm.

Late third century.

A list of various commodities which an unnamed person and his friends wished to be purchased for them.

- Ἐντολικὸν Ἀχιλλίτι. ὑποστάθμι-
 ον ἀγόρασον ἡμικοτύλην ξυρομού-
 ρου καλὸν (δραχμῶν) ις, πατήματος (δραχμῶν) η, βρέλ-
 λιον ὀλκῆς δ, ὄνυχος τέσσερα δη-
 5 νάρια ὀλκῆς, στυράκιν ὀλκῆς δη-
 ναρ(ί)ου, στροβ[ί]λια δηναρ(ί)ου μεγάλα,
 ξήριον (δραχμῶν) ιβ, στήμιον (δραχμῶν) κ, κτενί-
 α πρὸς κεφαλὴν δύο δηναρί(ου) α,
 ἀρτύματος δηναρί[ο]υ α. λέει Ὡρί-
 10 ων ὁ κλιβανεύς ὅτι ἀγόραρόν μοι
 [...] τετράβολα ὀριγάνου. Διογέ-
 [ν]ης . [...] ὅτ[ι] ἀγόρασον χάρτον α.
 [ἀγόρασον] ἡμεῖν χελάδριον [. , ἀγόρα]σον ἡμεῖν ἐλέο(υ) ξέσ-
 15 [τ]ις α, ἀγόρασον ἡμεῖν
 [. γλ]ύκιον ῥοιτικόν. ἐρ(ρ)ῶ-
 [σθαί σε εὐχ]ομε.

On the verso

ἐντολικὸν Ἀχιλλίτι.

2. 1. ξηρομόρου. 3. 1. καλοῦ. 5. ὀλκῆς Pap. 7. ε of κτενια corr.
 10. 1. ἀγόρασον. 11. ὀριγάνου) Pap.; so 1. 17 εὐχ]ομε). 12. 1. χάρτην. 14. 1. ἐλαίου.
 17. 1. εὐχ]ομαι.

‘Order to Achillis. Buy half a cotyle of dry precipitate (?) of good perfume at 16 drachmae, some trodden grapes (?) at 8 drachmae, sweet gum (?) to the weight of 4 drachmae, onyx-shell to the weight of 4 denarii, incense to the weight of 1 denarius, some large cones at 1 denarius, dry powder at 12 drachmae, thread at 20 drachmae, 2 hair-combs at 1 denarius, sauce at 1 denarius. Horion the baker says, buy me 4 obols of marjoram. Diogenes says, buy a sheet of papyrus. Buy us a bedstead . . . buy us 1 (?) sextarius of oil, buy us . . . some pomegranate wine. I pray for your health.’

1. Cf. 741. 1 λόγ(ος) εἰτολικῶν, a list of articles ordered, and B. G. U. 953. ὑποστάθμιον is apparently an adjective formed from ὑποστάθμη, ‘sediment.’ The division ὑπὸ σταθμίου ‘by weight’ is unsatisfactory, since the article immediately mentioned was to be measured.

3. For πατήματος cf. 1156. 9, where it is evidently a kind of fodder. Perhaps trodden grapes were so used (cf. B. G. U. 1039. 4 οἱ πατηταί), or straw of some sort may be meant (cf. P. Flor. 150. 5 πατήσαι τὰ . . . θέρη). πατητός as an epithet of φοῖνιξ (e.g. B. G. U. 591. 22) has a different sense. βρέλλιον, apparently an unknown form, is perhaps for βδέλλιον, which occurs in conjunction with ὄνυξ in Galen, *De Antidot.* ii.

4. ὄνυχος : cf. Diosc. ii. 10 ἔστι πῶμα κογχυλίου, ὅμοιον τῷ τῆς πορφύρας, εὕρισκόμενον ἐν τῇ Ἰνδία ἐν ταῖς ναρδοφόροις λίμναις διὸ καὶ ἀρωματίζει, νεμομένων τῶν κογχυλίων τὴν νάρδον.

6. στροβίλ[ι]α : cf. 1088. 55, 1144. 11, B. G. U. 362. Fr. 2, i. 7 στροβει[λω]ν καὶ ἀρωμάτων, 801. 17-18 στροβίλους δέκα [εἰ]ς θυσίαν.

7. στήμιον : cf. P. Tebt. 413. 12.

9. λέει is for λέγει ; cf. 1110. 21 and e. g. 53. 5 λοογράφου.

11. There is room for a couple of letters before τετρώβολα ; perhaps [τά].

12. The letter after [ν]ης may be ν and υ[ί]ς is a possibility, λέγει (which is apparently not to be read in this line) being understood.

13. χαλάδριον is for χαλάδριον, for which cf. 646, P. Tebt. 414. 13.

14-15. Possibly ξέσ[την α, ἄξο]υς α ; but the remains suggest]ς rather than]υς.

16. For ροιτικόν cf. Diosc. v. 34 ροίτης οἶνος.

(g) ACCOUNTS.

1143. TEMPLE-ACCOUNT.

8.7 x 10.4 cm.

About A. D. I.

Both this and the following papyrus are fragments of accounts of payments in connexion with one or other of the Oxyrhynchite temples. Not improbably they come from the annual reports of receipt and expenditure which it was incumbent upon the priests to submit to the civil officials of the nome ; cf. P. Tebt. 298, introd. The 'deified lord emperor' on whose behalf were made the sacrifices and libations recorded in l. 4, was no doubt Augustus, to whose reign this document, from the handwriting, is to be attributed.

ἐλαίου (?)] κοτυλῶν γ (δραχμαὶ) β.

τ]οῦ ἡγεμόνος τοῖς ἐκ τοῦ ἱεροῦ παστοφό(ροις) πορευομέ(νοισ)

] θυσία(ς) (δραχμαὶ) κ. εἰς θυμέλην γυμνασιά(ρχων) (δραχμαὶ) δ

θυ]σίας καὶ σπονδὰς ὑπὲρ τοῦ θεοῦ καὶ κυρίου Αὐτοκράτορος

5] (δραχμαὶ) μ. ἐδαπανή(θησαν) εἰς τὸ ἱερὸν ἀλὸς (ἀρτάβαι) β

περ]ιστεριδ(ι) εἰς τὰς θυσία(ς) ἀνηλοῦντι

]'' — (ὀβολοὶ δύο), ἐλαίου(ν) με(τρηταὶ) β, περισ(τερίδια) ι, ἀλὸς (ἀρ-
τάβαι) β, φα(κοῦ) (ἀρτάβαι) ιε

] . . . Ἱδ'ι[β'.]

] εἰς[.

.

2. παστοφό(ροις) πορευομέ(νοις): cf. 1144. 3, 5, 9.

4. Cf. B. G. U. 1137. 3 (B. C. 6) τοῦ θεοῦ Αυτοκράτορος Καίσαρος.

7. The two diagonal strokes at the beginning of the line probably marked fractions of the artaba; the horizontal line following apparently indicates a total.

1144. TEMPLE-ACCOUNT.

14.8 × 7.4 cm. Late first or early second century.

A fragment of an account of expenditure at a temple; cf. introd. to 1143. The goddess Thoëris (cf. 1117. 1, &c.) is named in l. 10. The column printed was preceded by another, of which only two or three letters survive. On the verso are the ends of three lines in a different hand.

Col. ii.

στολ[ι]στῇ ἀναμησιο[
 . . [.] . ης τῶν εἰς θάλα[μον
 παστοφόροις τοῖς προπ[ορευομένοις
 (δραχμαὶ) η, γενεθλίοις θε[οῦ
 5 τοῖς προπορευομένοις [
 (δραχμαὶ) η, δαπάνης ἱερᾶς κλεί[νης
 ἕως ιξ (δραχμαὶ) ιδ, παστοφ[όροις θεοῦ
 Κλαυδίου μηνὶ Γερμαν[ικ
 παστοφόρο[ι]ς προπορευομ[ένοις
 10 (δραχμαὶ) η, ἱερεῦσει Θοήριδος [
 τοῖς αὐτοῖς στροβίλου (ὀβολός?), . [
 τεσσαράκοντα καὶ περισ[τεριδίων
 παστοφόροις ἐξυπηρετ[οῦσι ἀπὸ
 ἐνδεκάτης ἕως ιξ [
 15 (δραχμαὶ) μ, ξύλων εἰς θυσίαν τ[
 δαπάνης κέλλης [
 το[ῖς] ἀγνέουσιν κατὰ . [
 [.] τοῦ (πυροῦ) ἀρταβ[
 [.] . ιος τιμῆς τ[

1. Second α of ἀναμησιο[CORR.

3. 1. παστοφόροις; so in l. 13.

7. ι of ιξ corr.

1. ἀναμῆσις : the third letter has been altered and might be meant for ε, but that is no easier. ἀναμ(ν)ῆσις would be intelligible, but the word does not occur.

6. ἱερὰς κλείνης = *lectisternii*. Cf. e.g. Pausan. viii. 37. 2 κλίνη τε ἱερὰ τῆς Ἀθηνᾶς, Marquardt, *Röm. Staatsverw.* iii. p. 46, 110. 2 κλείνην τοῦ κυρίου Σαράπιδος.

7-8. Not γενεθλίοις θεοῦ Κλαυδίου or Νέρωνος Κλαυδίου, since neither Claudius nor Nero was born in the month Germaniceus (Pachon) or Germanicus (Thoth). But if, as is possible, the name Germaniceus was given by Claudius, a festival in his honour in that month would be natural enough.

17. Payments in kind begin at this point; Wilcken aptly compares the similar arrangement in B. G. U. 1. 17.

1145. ACCOUNT OF A SITOLOGUS.

27.8 × 25.6 cm.

First century.

A fragment from an account recording amounts of wheat delivered on different days by various persons who are arranged under their villages,—apparently part of the day-book of a sitologus; cf. e.g. P. Fay. 340. The beginnings of lines of a second column, mentioning the village Ἰσιήου Τρύφου[ος] (l. Τρύφωνος) and the names Ταᾶπις, Μαῶς, Ἀβτιμαρά, and Νίνγανδρος(=Νίκανδρος?), are not printed.

Col. i.

ιβ, Κόβα.

- | | | |
|---------|----------------------------------------------------------------|------------------------------|
| θ() | Πετεχῶν Πελούσις | (πυροῦ) νδ, |
| θ() | Ἀπίων Νιγαίου ἡπὲρ ἄλλων τόπον μέσης τοπαρχίας Θέωνος κομον | (πυροῦ) κ. |
| 5 | ／ τῆς ἡμέρας (πυροῦ) (ἀρτάβαι) οδ. [ι]γ, ἡ αὐτὴ κόμη. | |
| θ() | Πετεχῶν Πελούσις | (πυροῦ) δ, |
| θ() | ᾽Ωρ[ος] Πετεχῶντος ἀνθ' ὧν Ἀμμόνι(ος) Πετεχῶν(τος) | (πυροῦ) λαζ χ(οίνικες) η, |
| θ() | Πετεχῶν Ἀπολλωνίου προσβ(ύτερος) διὰ τοῦ αὐτοῦ | (πυροῦ) ε, |
| 10 θ() | ᾽Ωρος Πτόλλις διὰ τοῦ αὐτοῦ | (πυροῦ) ιε, |
| θ() | ᾽Ωρος Ἀρπαήσις | (πυροῦ) ιςδ' χ(οίνικες) β, |
| | Θρακίτα Κόμ(ωνος?) διὰ τοῦ αὐτοῦ | (πυροῦ) αλ, |
| θ() | Ἡρακλῆς Ἀρπαήσις διὰ τοῦ αὐτοῦ | (πυροῦ) ι, |
| θ() | Δίδυμος Βατράχου | (πυροῦ) κα χ(οίνικες) η, |

- 15 θ() Ἀτρῆς — διὰ τοῦ αὐτοῦ (πυροῦ) δ,
 Θρακίτα Κόμ(ωνος) διὰ τοῦ αὐτοῦ (πυροῦ) αλ,
 θ() Ἀτρῆς Πετενούφης (πυροῦ) ιβ χ(όινικες) β.
 / τῆς ἡμέρας (πυροῦ) ρκγδ'.
 ιδ, Σοβθις.
- 20 θ() Λούκις τοῦ Λουκίου μητρὸς Ἀπολλωνοῦς (πυροῦ) 5λδ',
 θ() Πεκῦσις Διοδώρου διὰ Λούκις Πετρονίου (πυροῦ) βδ',
 Δωρίων Ἀλεξάνδρου Εἰλιθηείου δ[ι]ὰ (πυροῦ) ρκδ,
 Κολκούλις

3. l. Νικαίου(?) ὑπὲρ . . . τόπων. 4. l. καμῶν; so in l. 6. 8. l. Ἀμμώνι(ος). χων of πετεχων(τος) above the line: ἀνθ' ὧν . . . Πετεχῶν was apparently inserted after (πυροῦ) λα was written. 9. l. πρεσβ(ύτερος). 12. l. Θρακίδας? so in l. 16. 19. l. Σῶβθις.
 20. l. Ἀπολλωνοῦτος. 21. l. Λουκίου Πετρονίου. 22. l. Εἰλειθυίου.

1. Κόβα: cf. P. Hibeh, p. 8 and 56. 6, note. Both this village and Σῶβθις (l. 19, P. Hibeh, p. 8) were perhaps near the boundary of the Oxyrhynchite and Heracleopolite nomes.

2. The meaning of the θ which has been prefixed to most of the names, apparently by the same hand as the rest of the account, is uncertain. Above it is a curved or angular mark such as is elsewhere used in this papyrus to indicate an abbreviation. In the second column this θ is omitted with four names out of fifteen. The letter is sometimes found in such a position to indicate a person's decease (= θάνατος, e.g. P. Fay. 105. iii. 26), but its frequency here is hardly consistent with that interpretation. Does it stand for θησαυρός?

4. Θέω[ρος] καμῶν is probably to be restored on this analogy in 740. 35.

9. For the spelling πρεσβ(ύτερος) cf. e.g. B. G. U. 102. 2.

12. Κόμ(ωνος) (48. 8, 13) is only one of several possibilities.

15. The dash after Ἀτρῆς takes the place of the father's name; there is another instance in Col. ii. Cf. e.g. B. G. U. 1150. 3, *Archiv* v. p. 391.

18. The foregoing items add up to 122 $\frac{3}{4}$ artabae 20 choenices, which are expressed in the total as 123 $\frac{1}{4}$ artabae, showing that the artaba here used contained 40 choenices; cf. 1044, introd.

22. The Alexandrian deme-name Εἰλειθυῖος has already occurred in 377 and 623.

1146. ACCOUNT OF PAYMENTS.

15.7 × 12.5 cm.

Early fourth century.

A fragment of a list of payments to various persons. There are remains of two columns, of which the first consists only of a row of amounts in money, ranging from 280 drachmae up to 9 talents. The second column, though the ends of the lines are lost, is worth printing on account of some unusual words.

This account is on the verso; the recto contains a fragment of a document, apparently a petition concerning the division of an inheritance, mentioning a *κουράτωρ* and *τὴν δικαιοδοσίαν διοικοῦντι*, i. e. a deputy iuridicus.

Col. ii.

.
 [.] των[] []
 [.] ατίωνι γυ[μν]α(σιαρχήσαντι) ε . [.] ρομφ σ, Ἀπί[ωνι
] ὑπὲρ καρ[.] ανης []
 [Φουλιανῶ] ἐξηγητῇ σ, Ἀπάμμωνι ἐλεοπ[ώλη
 5 τῶ αὐτῶ *Ω[φ]εως ὀθωνίου []
 Ἀμμωνίῳ ἀρχιερεῖ σέλλα εἰς τρύγην διθ[]
 Ἰσίωνι ὀθονιακῶ σ, Αὐξάνορι πράτῃ []
 Τερεῦτι ἀρτοκοπίσση σ, Φουλιανῶ ἐξη[γητῇ
 Ἰσιδώρ[α] ἀρτοκοπίσση σ, Τερεῦτι ἀρτοκ[οπίσση
 10 Ἡρακλειδίῳ ὑποκαυστῇ σ, Πατερμ[ούθει
 Ἡρακλήφ υἱῶ Γεμελλίνου σ, Πτολεμ[] διὰ
 Ἡρακλείδου ἀργυροκόπου []
 Ἰσιδώρῳ χρυ[σ]οχόφ διὰ . . ρο . ιδίου []
 Σερήνῳ βαφί διὰ χιρὸς []
 15 Εὐδαιμονι [[χρυσ]] περικόπτῃ σ, . . . []
 Διοσκουρίδῃ θαρσικαρίφ διὰ χιρὸς []
 Θέωνι τρα(πεζίτῃ) σ, Σαραπίωνι πολ[ι]τικῶ []
 Ἀστερίφ (ἐκαρτοντάρ)χ(η) σ, Θέωνι τρα(πεζίτῃ) []
 τῶ αὐτῶ σ, Σαρᾶ ἐκατοντά[ρχῃ
 20 Κοπρῇ προθι[καρίφ] . αλ . . . [.] . μ[]
 Ἡρακλειδ[ί]ωνι ὑποκα[υ]στῇ [.] . [.] ρσ[]

4. l. ἐλαιοπ[ώλη]. 5. l. ὀθονίου. 7. Ἰσίωνι Pap. 9. Ἰσιδώρ[α] Pap.
 11. υἱῶ Pap. 13. Ἰσιδώρῳ Pap. 16. l. ταρσικαρίφ.

2. To what the figure σ refers, and why it is so constant throughout this column, is not clear.

3. καρ[.] ανης might perhaps be for χαλ[β]ίνης; or it may be a proper name.

4. [Φουλιανῶ] is restored from l. 8; cf. the repetition of Τερεῦτι, Ἡρακλειδίῳ, and Θέωνι below.

5. For the village of *Ωφίς cf. 132. 1, &c.

8. This feminine form of ἀρτοκόπος is apparently new.

10. ὑποκαυστή: this word occurs in P. Leyden S iii. 30, vii. 8, T i. 5, where no doubt it is a dative masculine, not, as given by Leemans, a nominative feminine. It means, apparently, a stoker; cf. e. g. B. G. U. 760. 10.

13. ἰδίου may be a word in itself, but ὄρου is unsuitable for the preceding name.

15. περικόπται κλώπες occurs in Photius, p. 418. 6, but the term must have some other meaning here.

16. θαρσικαρίφ: cf. P. Brit. Mus. 387. 4, 390. 1, B. G. U. 34. v. 15, Wessely, *Studien*, i. p. 2, P. Leipzig 26. 9, &c.

17. πολιτικός as a title apparently occurs in C. I. G. add. 4957 ὁ Διόδοτος Σαραπίωνος [τῶν] πολιτικῶν (?).

20. προθηκαρίφ is perhaps for προθηκαρίφ; cf. ἀποθηκάριος and συνθηκάριος.

1147. ACCOUNT OF ARREARS.

32 x 16.4 cm.

Late sixth century.

An account of sums which had not been included in 'the great list' but had either been paid since or were still owing. Some of the items have been subsequently cancelled. The account is described in the heading as relating to the district (διοίκησις) of a *comes*, and mentions several familiar village names (cf. e. g.—998 and 1053).

+] Ἀπολοιπασ(μὸς) ?) ια ἰνδ(ικτίωνος) μετὰ τὴν μεγάλην ἔχθεσιν
οὕτως,

διοικῆσ(εως) τοῦ κόμ(ετος) Παπυρίου·

τοῖς μείζ(οσι) καὶ τῷ βοηθῷ Τακόνα

Ἀλεξ(ανδρείας) νο(μισμάτια) θ
κερ(άτια) αλ,

5 τοῖς σταβλ(ίταις) Τακόνα

Ἀλεξ(ανδρείας) νο(μισμάτια) η
κερ(άτια) κγλδ',

[I]ερημία βοηθ(ῶ) Τακόνα ὑπὲρ Παμουθίου ἀπὸ πρ(εσβυτέρων) Ἀλεξ(ανδρείας) νο(μισμάτια) ζ
κερ(άτια) δλ,

Ἀπολλῶ βοηθ(ῶ) Σπανίας

Ἀλεξ(ανδρείας) νο(μισμάτια) 5
κερ(άτια) ιβδ',

τοῖς ἀπὸ Σεφῶ ὑπὲρ λοιπάδ(ος) τιμ(ῆς) σίτου

Ἀλεξ(ανδρείας) νο(μισμάτιον) α
κερ(άτια) ιζ,

Παμουθίῳ μείζ(ονι) Ταμπέτι ὑπὲρ μείζονίας

Ἀλεξ(ανδρείας) νο(μισμάτια) λ5
κερ(άτια) 5,

- 10 [Θ]εοδώρῳ ῥίπαρ(ίῳ) Ἀλεξ(ανδρείας) νο(μισμάτια) κε
κερ(άτια) ιγ,
[το]ῖς διαφέρο[υ]σ(ι) τῆς ἀγέας ἐκκλ(ησίας) ὑπὲρ τῆς λογιστῆ(ας) Ἀλεξ(ανδρείας) νο(μισμάτια) κς
κερ(άτια) κγλ,
[τ]ῷ βοηθ(ῷ) τῶν δ κτημ(άτων) Ἀλεξ(ανδρείας) νο(μισμάτια) κθ
κερ(άτια) ιθλ.
γί(νεται) νο(μισμάτια) ρνβ κερ(άτιον) α.
[[ὑπ]ὲρ τῶν β ἀποδείξεων τῶν β μικρ(ῶν) Ἀλεξ(ανδρείας) νο(μισμάτια) πβ
κερ(άτια) θλ]]
15 καταβολ(ῶν)
γί(νεται) Ἀλεξ(ανδρείας) νο(μισμάτια) ρνβ κερ(άτιον) α.
[τ]ῷ προνο(ητῇ) Παγγουλείου Ἀλεξ(ανδρείας) νο(μισμάτια) δ
κερ(άτια) ζλ,
[τ]ῷ αὐτῷ ὑπὲρ τιμ(ῆς) σίτου Ἀλεξ(ανδρείας) νο(μισμάτια) ζ
κερ(άτια) ιε,
[τ]ῷ προνο(ητῇ) Θαήσιος ὑπὲρ λοιπάδ(ος) ναύ(ου) Ἀλεξ(ανδρείας) νο(μισμάτια) ζ
κερ(άτιον) αλδ'.
20 γί(νεται) νο(μισμάτια) ιθ κερ(ατίου) δ'.
[[τῶν προτελεσθ(έντων) ὑπὲρ τῶν τῆς Ἡρακλέους Ἀλεξ(ανδρείας) νο(μισμάτια) μυ
κερ(άτια) καδ',]]
[[τ]ῶν δοθ(έντων) εἰς τὴν πρόσδοαν ὑπὲρ τῶν δ κτημ(άτων) Ἀλεξ(ανδρείας) νο(μισμάτια) ογ.]]
[[γί(νεται) Ἀλεξ(ανδρείας) νο(μισμάτια) το κερ(άτια) η.]]
γί(νεται) Ἀλεξ(ανδρείας) νο(μισμάτια) ιθ κερ(ατίου) δ'.

4. μειζ/ Pap. 5. σταβλ' Pap. 9. ὑπερ Pap. 12. κτημμ Pap.; so in l. 22.
14. μικρρ/ Pap. 22. l. πρόσδοαν.

1. ἀπολοιπασ(μός): or ἀπολοιπάσ(ματα); I have found no other instance of either word.

4. Ἀλεξ(ανδρείας): cf. 154. 13, note.

5. σταβλ(ίταις): cf. 140. 7, &c.

9. μειζονία, the office of a μειζων, seems to occur only here.

15. This word, which goes with l. 14, ought also to have been crossed out.

19. Θαήσιος here, like Παγγουλείου in l. 17, is a village; cf. 998. For the προνοητής cf. 1134. 8, note.

23. This deleted total is the correct sum of the items in ll. 13, 14, 20-2.

(h) ORACULAR QUESTIONS, AMULETS, ETC.

1148. QUESTION TO THE ORACLE.

7.1 x 5.8 cm.

First century.

The two following papyri contain questions addressed to the oracle of Serapis, who in 1148 is identified with Helios, in 1149 with Zeus-Helios. Cf. 923, which in the light of 1149 is now intelligible, and the analogous documents to which references are there given. The text is written in a crabbed cursive hand across the fibres of the recto.

Κύριέ μου Σαρᾶπι Ἡλίε
 εὐεργέτα, εἰ βέλτερόν
 ἐστιν Φανίαν τὸν υἱόν
 μου καὶ τὴν γυναῖκα
 5 αὐτοῦ μὴ συμφωνῆσαι
 νῦν τῷ πατρὶ αὐτοῦ ἀλλὰ
 ἀντιλέγειν καὶ μὴ δι-
 δόναι γράμματα; τοῦ-
 τό μοι σύμφωνον ἔνεν-
 10 κε. ἔρρω(σο).

4. γυναικ Pap.

‘O lord Serapis Helios, beneficent one, is it better for my son Phantias and his wife not to agree now with his father, but to oppose him and make no contract? Tell me this truly. Goodbye.’

1. Σαρᾶπι Ἡλίε: cf. 1149. 1. The identification of Sarapis with Zeus and Helios is found in many inscriptions.

2. εἰ: so e. g. Wessely, *Script. Gr. Spec.* 26 εἰ οὐ[ν δι]δοται. ἦ is probably meant, though a word like ἐρωτῶ could readily be supplied. εἰ might also be regarded here as the conditional particle, ‘if it is better . . . , grant me an oracle in that sense,’ and this would make σύμφωνον somewhat easier; cf. 1150. 2. But the parallel examples are in favour of taking the first sentence as a question; cf. 1149. 3-4, P. Fay. 138. 2 χρημάτων μοι, ἢ μείναι ἐν Βακχιάδι, &c. σύμφωνον will then mean ‘in accordance with truth’ or ‘expediency’.

9. ἔνεγκε: so P. Fay. 138. 1-3 ἡ κρείνεται¹ αὐτὸν ἀπελθεῖν ἰς πόλιν; τοῦτο ἐξένεγκον, B. G. U. 229. 3-4 ἡ μὲν σοθήσῃ (l. μὴν σωθήσομαι) . . . , τοῦτό[ν] μοι ἐξένικον. It does not, I think, mean 'bring this to pass' as translated in P. Fay. 138, but 'deliver an oracle', 'give an answer', like χρημάτισον in P. Fay. 137. 4; cf. P. Giessen 20. 18 ἐχρ[η]ματίσθη ὑπὸ τῶν Διοσκούρων, and 1150. 6, note.

1149. QUESTION TO THE ORACLE.

9.7 × 6.1 cm.

Second century.

A question similar to 1148 addressed to the oracle of Zeus-Helios-Serapis, whether it would be expedient to purchase a slave. The writing is at right angles to the fibres of the recto.

Διὶ Ἡλίῳ μεγάλῳ
 Σεράπιδι καὶ τοῖς
 συννάοις. ἔρωτᾷ
 Νίκη εἰ σ[υ]μφέρει
 5 μοι ἀ[γο]ράσαι παρὰ
 Τασαρ[α]πίωνος ὃν
 ἔχει δοῦλον Σαραπί-
 ωνα τ[ὸ]ν κα[ὶ] Γ[α]ῖωνα.
 [τοῦτό] μοι δός.

1. δ᾿ Pap.

8. γ]αῖωνα Pap.

'To Zeus Helios, great Serapis, and the associate gods. Nice asks whether it is expedient for her to buy from Tasarapion her slave Sarapion also called Gaion. Grant me this.'

1 sqq. On this analogy 923. 1-4 may now be restored [Διὶ Ἡ]λίῳ μεγάλ[ῳ] Σαράπιδι. ἔρωτᾷ σε Ἀπίων [καὶ] Τ. . . νη Ἐξακῶντ[ος] χρημ[α]τίσαι (cf. P. Fay. 137. 2) αὐτοῖς. μ[. . .] in l. 6 is no doubt a person.

9. Cf. 923. 14-15 τοῦτο ἡμεῖν δός. δός means 'give a reply', like χρημάτισον and ἐξένεγκον; cf. note on 1148. 9.

¹ There is no need to suppose with Wilamowitz, *Gött. Gel. Anz.* 1901, p. 40, that κρείνεται is for κρίνετε; cf. Wessely, *Script. Gr. Spec.* 26 εἰ οὐ[ν] δι[δο]ταί μοι, where a single deity is addressed.

1150. CHRISTIAN PRAYER.

7.5 × 10.8 cm.

Sixth century.

This prayer asking for guidance is, like 925, a Christian analogue of the questions to pagan deities exemplified in 1148-9. As with the amulets (cf. 1151-2), the old practice was carried on under a different nomenclature.

+

+ 'Ο θεός τοῦ προστάτου ἡμῶν
τοῦ ἁγίου Φιλοξένου, ἐάν
κελεύεις εἰσενεγκεῖν
εἰς τὸ νοσοκομῖόν σου Ἀνούπ;
5 δεῖξον τὴν δύναμ[ίν σου
καὶ ἐξέλθῃ τὸ πιττ[ά]κ[ιον].

'O God of our patron Saint Philoxenus, dost thou bid us take Anoup to thy hospital? Show thy power and let this prayer be accomplished.'

2. Φιλοξένου: cf. 1151. 48, note.

The occurrence of ἐάν here might be held to confirm the view that εἰ and ἦ in the parallel passages are really conditional (cf. note on 1148. 2); but 1149. 3 supplies strong evidence on the other side, and ἐάν may be explained as an indirect interrogative, as e.g. in Xen. Mem. iv. 4. 12 σκέψαι ἐάν . . . ἀρέσκη; cf. the use of ἄν in modern Greek.

6. The first τ of πιττ[ά]κ[ιον] is irregularly written, but I can see no alternative. Cf. Wessely, *Script. Gr. Spec.* 26. 5-6 ὑπόδειξόν (so we should read, as the facsimile shows, not ὑπόδεξον for ὑπόδεξαι, as W.) μοι κα[ὶ] κύρωσ[όν] μοι τοῦτο τὸ γραπτόν. 'May my prayer have an answer' is probably the real meaning.

1151. CHRISTIAN AMULET.

23.4 × 4.4 cm.

Fifth century (?).

An elaborate charm, designed to ward off fever and other ills. Its phraseology is purely Christian, with no admixture of heathen magic. The opening verses of St. John's Gospel are quoted, just as the Lord's prayer is inserted in B. G. U. 954; and the Virgin and several saints are appealed to. The papyrus when found was tightly folded, and tied with a string; it is written in a clear upright hand, approximating to a literary type. Cf. 924, 1077, Wilcken, *Archiv* i. pp. 429 sqq.

- + Φεύγε πν(εύμ)α
μεμισιμένον, -
Χ(ριστὸς) σε διώκει·
προέλαβέν σε
5 ὁ υἱὸς τοῦ θ(εο)ῦ καὶ
τὸ πν(εύμ)α τὸ ἅγιον.
ὁ θ(εὸς) τῆς προβατι-
κῆς κολουμβή-
θρας, ἐξελοῦ τὴν
10 δούλην σου
Ἰωαννίαν ἣν
ἔτεκεν Ἀναστασία
εἰ καὶ Εὐφημία
ἀπὸ παντὸς κακοῦ.
15 + ἐν ἀρχῇ ἦν
ὁ λόγος καὶ ὁ λόγος
ἦν πρὸς τὸν θ(εὸν) καὶ
θ(εὸς) ἦν ὁ λόγος.
πάντα δι' αὐτοῦ
20 ἐγένετο κ(αὶ) χωρεῖς
αὐτοῦ ἐγένετο
οὐδὲ ἐν ᾧ γέγονεν.
κ(ύρι)ε + Χ(ριστ)έ, υἱὲ καὶ
λόγε τοῦ θ(εο)ῦ τοῦ
25 ζοντος, ὁ ἰασάμε-
νος πᾶσαν νόσον
καὶ πᾶσαν μαλακίαν,
ἴασαι καὶ ἐπίσκεψαι
καὶ τὴν δούλην σου
30 Ἰωαννίαν ἣν ἔτεκεν
Ἀναστασία ἡ καὶ
Εὐφημία, καὶ ἀπο-
δίωξον καὶ φυγάδευ-
σον ἀπ' αὐτῆς πάντα
35 πυρετὸν κ(αὶ) παντοῖον
ῥῆγος ἀμφημερινὸν
τριτεὸν τεταρτεὸν
καὶ πᾶν κακόν. εὐχέσ-
θαι πρεσβίαις τῆς
40 δεσποίνης ἡμῶν τῆς
θεοτόκου καὶ τῶν
ἐνδόξων ἀρχαγγέ-
λων κ(αὶ) τοῦ ἁγίου καὶ ἐν-
δόξου ἀποστόλου κ(αὶ)
45 εὐαγγελιστοῦ κ(αὶ) θεο-
λόγου Ἰωάννου κ(αὶ) τοῦ
ἁγίου Σερήνου κ(αὶ) τοῦ
ἁγίου Φιλοξένου κ(αὶ) τοῦ
ἁγίου Βήκτωρος κ(αὶ) τοῦ
50 ἁγίου Ἰούστου κ(αὶ) πάντων
[τῶν] ἁγίων. ὅτι τὸ ὄνομά
σου, κ(ύρι)ε ὁ θ(εὸς), ἐπικαλεσά-
[μ]ην τὸ θαυμαστὸν
καὶ ὑπερένδοξον καὶ
55 φοβερὸν τοῖς ὑπε-
ναντίοις. ἀμήν. +

2. l. μεμισημένον. 5. υἱὸς Pap. 11. Ἰωαννίαν Pap.; so in l. 30. 13. l. ἡ.
23. υἱὲ Pap. 25. l. ζῶντος. ἰασάμενος Pap. 28. ἴασαι Pap. 36. l. ῥῆγος.
37. l. τριταῖον τεταρταῖον. 42. ἀρχαγγέλων Pap. 46. Ἰωάννου Pap. 49. l. Βίκτωρος.
50. ἰουστου Pap. 54. ὑπερενδοξον Pap.

'Fly, hateful spirit! Christ pursues thee; the Son of God and the Holy Spirit have outstripped thee. O God of the sheep-pool, deliver from every evil thy handmaid Joannia whom Anastasia also called Euphemia bare. In the beginning was the Word, and the

Word was with God, and the Word was God. All things were made by him and without him was not anything made that hath been made. O Lord Christ, Son and Word of the living God, who healedest every sickness and every infirmity, heal and regard thy handmaid Joannia whom Anastasia also called Euphemia bare, chase from her and put to flight all fevers and every kind of chill, quotidian, tertian, and quartan, and every evil. Pray through the intercession of our lady the mother of God and the glorious archangels and Saint John, the glorious apostle and evangelist and divine, and Saint Serenus and Saint Philoxenus and Saint Victor and Saint Justus and all the Saints. Upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes. Amen.'

7-8. The allusion is to John v. 2 ἔστιν δὲ . . . ἐπὶ τῇ προβατικῇ κολυμβήθρα.

15-22 = John i. 1-3.

22. οὐδὲ ἔν: so N^cABC, &c.; οὐδέν N^{*}D. In ending the sentence at δὲ γέγονεν, instead of connecting those words with the following sentence, the writer is in accord with C³EG²HK, &c.; cf. Ambrose, *Enar. in Ps.* 36. 35 *Alexandrini quidem et Aegyptii legunt* ' . . . factum est nihil quod factum est', et interposita distinctione subiiciunt 'in ipso vita est'.

26-7. Cf. B. G. U. 954. 11-12, and Matt. iv. 23 θεραπεύων πάντων νόσον καὶ πάντων μαλακίαν (1077. 30 sqq.); similarly ix. 35, x. 1.

35-7. Cf. P. Tebt. 275. 20 sqq. παντός μέγους . . . τριταίου ἢ τεταρταίου ἢ καθημερινοῦ ἢ παρημερινοῦ, B. G. U. 956.

38. The infinitive εὔχεσθαι is awkward, but cannot be evaded.

47-50. St. Serenus appears also in B. G. U. 954. 3, 29, St. Justus in 941. 14. The latter, like Victor, was martyred in the reign of Diocletian. Philoxenus (cf. 1150. 2) I cannot identify; the Monophysite bishop of Hierapolis is not likely to be meant.

55. There is ink between ε and ρ of φοβερόν, and there was perhaps some misspelling.

1152. CHRISTIAN AMULET.

4.2 × 6.1 cm.

Fifth or sixth century.

A short incantation containing magical, Jewish, and Christian elements; cf. 1060. The writing is across the fibres of the recto.

Ωρωρ φωρ ἐλωεί,
ἀδωναεί, Ἰαὸ σα-
βαώθ, Μιχαήλ, Ἰεσοῦ
Χριστέ, βοήθι ἡμῖν
5 καὶ τούτῳ οἴκῳ. ἀ-
μήν.

2. αω of ιαω corr. from εσ (ιες|ου). 3. I. Ἰησοῦ.

'Oror phor, eloi, adonai, Iao sabaoth, Michael, Jesus Christ, help us and this house. Amen.'

1-3. Cf. 1060. 3 ωρωρ φωρφωρ Ἰαὸ σαβαώθ, ἀδονέ, B. G. U. 955. 1 κύριε σαβαώθ.

(i) PRIVATE CORRESPONDENCE.

1153. LETTER OF APOLLONIUS.

22.2 × 11.8 cm.

First century.

A letter from a father to his son, who, it appears from the address on the verso, was staying at Alexandria. Most of the letter relates to clothes of various kinds. Nicanor, who is frequently mentioned, and was in the son's company, was perhaps his brother.

[Ἀπο]λλώνιος Ἀπολλωνίῳ τῷ

νίῳ χαίρειν.

[ἐ]κομισάμην διὰ Ἑρακλᾶτος τὰς κίστας

[σὺν] τοῖς βιβλίοις, ὥς γράφεις, καὶ τὸ λεπτί(ν)

5 [τὸ ἡ]μίχουν τοῦ ἐλαίου ὃν γράφει Νικάνωρ

[πεπ]ομφέναι. μετὰδος Νικάνωρι ὅτι

[. . .] κεν Ἑρακλᾶς ὁ ναυτικὸς τὰς

[δ]ρ[α]χμὰς ἑξακοσίας μεταβαλέσθαι ἡμε(ῖν)

ο[.]ίας τῶν φορτίων αὐτοῦ. σήμερον

10 γὰρ[ρ] παρεγένετο· ἐγὼ δὲ εὐρὼν τὸ

πλοῖον καταπλέον ἀναγκαίως ἔδοξα

δηλῶσαί σοι περὶ τῶν προγεγραμμέ(νων).

κ[όμ]ισαι διὰ Ὀριγᾶτος καρποδέσμια

μικτὰ δύο, ἐν μὲν σανδύκινον καὶ ἐν πορφυροῦν,

15 ἀ ἐδωρήσατό σοι Πausανίας ὁ ἀδελφός σου

πρὸ πολλοῦ ἐκ φιλοτιμίας αὐτοῦ κατηρ-

τισμένα, περὶ ὧν [κ]ομισάμενος ἀντίγρα(ψον).

ἀβόλλην σοι ἐὰν εὖρω ἀγοράσαι ἰδιωτικ(ῶς)

ἐν τάχει πέμψω, ἐὰν δὲ μή, ἐν οἴκῳ σοι καταρ-

20 τίομαι. αἱ λώδικες ἐξεταμήθησαν, ὁ δὲ λό-

γος αὐτῶν, (ὥς) γράφεις, ὑπὸ Διογᾶτος πεμφθή-

σεται Νικάνωρι δι(ὰ) Ἑρακλᾶτος. τῆς γινομέ(νης)

συνθέσεως τὸ πρόσχρωμον ἐνείλικται

τῇδε τῇ ἐπιστολῇ, ὃ δώσεις τῷ Νικάνωρι

25 [κατα]μαθεῖν, ἴν', ἐὰν αὐτῷ ἀρέσκη, γράψῃ ἡμ(εῖν).
 [οὐπ]ου γὰρ ἐξεδόθη. ἐντοπία δὲ πορφύρα
 χρήσασθ(αι) μέλλομεν.

In the left margin, at right angles

ἔρρ[ωσ]ο.
 Μεχ(εῖρ) 5.

On the verso

30 Ἀπολλωνίῳ . . . μ() πρὶ() τῶν ἐν Ἀλεξ[ανδρείᾳ] . . .

5. l. 5. 6. [πεπ]ομφεν/ Pap. 14. μικτα added above the line. 19. δε added above the line.

‘Apollonius to his son Apollonius, greeting. I have received through Heraclas the boxes with the books, as you write, and the half-chous jar of oil which Nicanor writes that he has sent. Tell Nicanor that Heraclas the boatman . . . to pay us the 600 drachmae for his freights; he was here to-day; I found the boat sailing down and I thought that I ought to let you know about what I have said. You will receive through Origas two variegated (?) wrist-bands, one scarlet and one purple, which your brother Pausanias went to the expense of having made some time ago and presented to you; write and acknowledge their receipt. If I can buy a cloak for you privately, I will send it at once, if not, I will have it made for you at home. The blankets have been cut out; the account of them, as you write, shall be sent by Diogas to Nicanor through Heraclas. A pattern of the colour of the dress that is being made is enclosed in this letter; give it to Nicanor to look at, in order that, if he likes it, he may write to us, for it has not yet been given out. We are going to use local purple. Good-bye. Mecheir 6.’ Address on verso.

4. λεπτίον: cf. B. G. U. 14. iv. 18 τιμῆς ταριχίων λεπτίων δ ἐκ(άστου) (δραχμῶν) συμ, a passage misunderstood equally by the compiler of the B. G. U. index, where λεπτίος is given, and by Herwerden, *Lex. Supplet.*, who translates it ‘monetula’. λεπτά in 920. 4 and P. Strassb. 40. 48 ἐλ[α]ίου ξέστας δώδεκα καὶ οἶνον Κνίδια . . . καὶ τὰ ἐξ ἔθους διδόμενα λεπτά should no doubt be interpreted like λεπτίον here; cf. P. Flor. 50. 104 λεπτοκεραμίου, 71. 343 λεπτοκεραμέως.

7-9. Perhaps [εἴρ]ηκεν or some similar verb, τὰς [δ]ο[α]χμάς evidently being the object of μεταβαλέσθαι. The word at the beginning of l. 9 begins with a round letter, probably ο, θ, or σ; it does not seem possible to read ἀ[ξ]ίας. ἡμε(ι)ο[λ]ίας is very unlikely.

14. There may be one or two letters before the supposed μ of μικτά, which word was added above the line.

23 sqq. Cf. 113. 4-7 συνήλλιξα ἐκέλευη τῇ ἐπιστολῇ δεῖγμα λευκόν(ον)· πρὸς αὐτό μοι οὖν ἐρωτηθεὶς εὖ ποιήσεις ἀγοράσεις κτλ., and P. Giessen 20. 14-16 ὅποι]ον δέ σοι χρῶ[μ]α ἀρέσκει [δῆλω]σον δι' ἐπι[σ]τολῆς ἡ μικρόν ἐρ[γο]ν (? ἐρ[ω]ν) αὐτοῦ π[έ]μψον. πρόσχρωμον seems to be novel. For συνθέσεως cf. 496. 4, P. Hamburg 10. 13, and P. Giessen 21. 8 συνθεσείδιον.

26. [οὐπ]ου, if rightly restored, is for [οὐπ]ω, as e. g. in P. Tebt. 423. 12; cf. 1068. 13. Or something like [ῥδῃ] οὐ γάρ may be read.

1154. LETTER OF THEON.

12.5 × 10.2 cm.

Late first century.

Commencement of a letter from a man urging his sister (and wife?) not to be anxious during his absence. Line 11 suggests that he was on military service.

Θέ[ω]ν Σαραποῦτι τῇ ἀδελφῇ
 χαίρειν.
 πρὸ πάντων ὥς ἐνετει-
 λάμην σοι κατ' ὄψιν ἐπιμε-
 5 λοῦ σεαυτῆς ἵνα μοι ὑγιαί-
 νης, μὴ ἀγωνιάσης δὲ
 περὶ ἐμοῦ ὅτι ἐπὶ ξένης εἰ-
 μί, ἀντόπτῃς γὰρ εἰμὶ
 τῶν τόπων καὶ οὐκ εἰμὶ
 10 ξέν[ο]ς τῶν ἐνθάδε. ἐὰν
 [δὲ σ]τρατεύσ[ωμαι (?)

.

In the left margin, at right angles

πατέρα σου καὶ τὴν μητέρα καὶ τοὺς ἀδελφούς
 [.] . [. . .] . . σίου τοῦ Ἀρσινοείτου [

On the verso

π[[(αρά)]] Θεώνος [

'Theon to his sister Sarapous, greeting. Above all else, as I enjoined upon you when with you, take care of yourself so that I may have you well, and do not be anxious about me because I am away from home, for I am personally acquainted with these places and am not a stranger here . . .'

12. ἀσπάξου (or ἀσπάζομαι) τὸν preceded πατέρα.

13. Possibly Ἀττινοῦ Ἰσίου, not Πηλ[ου]σίου. But] . . σίου may be a personal and not a local name, though Διο[γ]υσίου is excluded.

1155. LETTER OF THEONAS.

19.4 × 15.5 cm.

A. D. 104.

A letter sent from Alexandria to a pastophorus of the temple of Isis. It is written in a rude hand and in very vulgar Greek.

- Θωνᾶς Ἀπίωνι τῷ φιλτά[τῳ
 πλ[ι]στ]α χ(αίρειν). γινώσκιν σε [θέ-
 λω ἔτι εὐθὺς ἐπιβέβη-
 κα ἰς Ἀλεξάνδρην, εὐ-
 5 θέως ἔμελκε ἔμοι περὶ
 τοῦ πράγ[α]ματος οὗ με ἡ-
 ρώτηκες. εὖρον τὸν ἄν-
 θροπον καλῶς πράσ[σ]οντα
 τὰ μεγάλα. ἀσπάζου
 10 πάντες τοὺς φίλους.
 αὐτὸ τὸ πρόγραμ[μ]α τοῦ
 ἡγεμόνος ἔπενψά σοι
 ἵνα ἐπίγοις πρὸς τί σοί 'στι.
 ἔρρωσ[σ]ο.
 15 (ἔτους) ζ' Αὐτοκράτορος Καίσαρος Νεροῦ[ν]α
 Ταλιανοῦ Σεβαστοῦ Γερμανί[κ]οῦ
 Δακικοῦ Παχῶν α.

On the verso

ἀπόδος ἰς τὸ Ἰσὶν Ἀπίωνι
 παστοφόρῳ

In the reverse direction

20 παρὰ Θεονᾶτος.

1. 1. Ἀπίωνι,
 16. 1. Τραιανοῦ.

3. 1. ἔτι.
 20. 1. Θεωνᾶτος.

8. First ο of ἀνθροπον corr. from ω; 1. ἄνθρωπον.

'Theonas to his dearest Apion, many greetings. I wish you to know that as soon as I arrived at Alexandria I immediately attended to the matter about which you asked me. I found the man prospering in the main. Greet all my friends. I send you the actual

proclamation of the praefect in order that you may hasten to do what concerns you. Good-bye. The 7th year of the emperor Nerva Trajanus Augustus Germanicus Dacicus, Pachon 1. (Addressed) Deliver to Apion, pastophorus, at the Iseum, from Theonas?

1. Θεωνās : on the verso Θεωνās, i.e. Θεωνās, which is the usual form.
3. ἐπ(ε)ί cannot be read.
5. ἔμελκε for μεμέληκε is an odd form.
6. πράγματος seems to have been intended rather than προγράμματος (l. 11).
12. The praefect in office at this date was C. Vibius Maximus; cf. P. Amh. 64.
13. τί is for δ, τι; cf. note on 1119. 22-3.
19. On the pastophori, who were of lower rank than the ιερείς, cf. Otto, *Priester und Tempel*, i. pp. 94-8, ii. p. 152, P. Tebt. 299. 68, note.

1156. LETTER OF ANUBION.

11.3 × 8.6 cm.

Third century.

Part of a letter apparently from an agent or steward to his employer, concerning the purchase of some fodder.

Χα[ίρ]ε, κύριέ μου
 Ἀντᾶ, π(αρά) Ἀνουβίωνος.
 προσῆλθέν μοι Σαραπί-
 ων ὁ ἀπὸ Φιλονίκου
 5 ὥς ἔνεκεν ὀλίγων σι-
 ταρίων εἰς πρᾶσιν.
 [ἐὰ]ν οὖν θέλῃς αὐτῷ
 [δοῦ]ναί [τι] καὶ ἀντὶ τῆς τιμῆς
 [καὶ] τὸ πάτημα παρ' αὐ-
 10 [τοῦ] λαβῖν, ἐπὶ μέλλο-
 [με]ν χόρτου χρίαν ἔχιν.
 [ἔπε]μψα οὖν αὐτὸν πρὸς
 [σὲ ἵ]να τοκοῦν σοι μετ' αὐ-
 [τοῦ] π[οιή]σῃς . [. . .]ν . . . [.

On the verso

15 τῷ ἀρ[ίσ]τ[ω] π[άτ]ρωνι Ἀντᾶ

5. κ of ἐνεκεν corr. from ν. 8. [δοῦ]ναι added above the line. 13. 1. δοκοῦν or τὸ <δο>κοῦν.

'Greeting, my lord Antas, from Anubion. Sarapion of the village of Philonicus came to me about a small quantity of provisions for sale. Perhaps you may be willing to give him something and take from him the trodden grapes (?) as the price of it, since we are likely to be wanting green-stuff? I therefore send him to you in order that you may do as you please with him . . .'

4. Φιλονίκου: cf. 965 and P. Hibeh, p. 8.

9. πάτημα: cf. 1142. 3, note.

1157. LETTER OF PATHERMOUTHIS.

26.1 x 8.7 cm.

Late third century.

The subjects of this letter are a registration, evidently for the census, and a payment of the poll-tax, both of which the writer wished his sister to undertake for him. He was uncertain whether she would be allowed to register him in his absence, and he asks her, in case this should not be possible, to let him know, in order that he might come and do it for himself.

Κυρία μου ἀδελφῇ Διονυσία
 Παθερμούθις χαίρειν.
 καθὼς ἔπεμψάς μοι φάσιν
 ὡς ἔν{εν}εκεν τῆς ἀπογρα-
 5 φῆς περὶ τοῦ ὑμᾶς ἀπογρά-
 ψε, ἐπιδὴ οὖν οὐ δύνα-
 μαι ἀναβῆναι ἰδεῖ ἡ δύνη
 ἡμᾶς ἀπογράψε· ἀλλ' οὖν
 [μ]ῇ ἀμελήσης ἀπόγραψον
 10 ἡμᾶς, ἐγὼ τε καὶ Πατᾶν·
 ἐὰν δὲ μάθῃς ὅτι οὐ δύνη
 ἡμᾶς ἀπογράψε, ἀντίγρα-
 ψόν μοι κάγὼ ἀναβένω.
 καὶ μάθε ὅτι τὸ ἐπικεφάλαι-
 15 ον ἀπαιτοῦσιν, ἐὰν δὲ ᾔσαν (< . . ->)

τες ἀπαιτῆσαι τὸ ἐπικε-
 φάλαιον, διάγραψον αὐτὸ
 καὶ ἀναπέμπω σοι τὸ κέρ-
 μα· ἐὰν δὲ διαγράψῃς
 20 τὸ ἐπικεφάλαιον, δέξαι
 τὴν ἀποχὴν. μὴ οὖν
 ἀμελήσης, ἀδελφή, καὶ
 γράψον μοι περὶ τῆς
 [ἀ]πογραφῆς ὅτι ἡ ἀπε-
 25 γράψου ἢ οὐ, καὶ ἀντί-
 γραψον κάγὼ ἀναβαίνω
 καὶ ἀπογράφομαι.
 ἔρρωσθαί [σ]ε εὐχομαι π[ο]λ[λο]ῖς
 χρόνοις.

On the verso

30 ἀπόδο(ς) Διονυσία [π(αρά) Παθ]ερμούθιος.

5. 1. ἀπογράψαι; so in ll. 8 and 12.

7. ἰδε Pap.

1. εἰ for ἡ; so in l. 24.

10. 1. ἐμέ τε.

13. 1. ἀναβαίνω.

24. 1. εἰ ἀπεγράψω.

‘To my sister, mistress Dionysia, from Pathermouthis, greeting. As you sent me word on account of the registration about registering yourselves, since I cannot come, see whether you can register us. Do not then neglect to register us, me and Patas; but if you learn that you cannot register us, reply to me and I will come. Find out also about the collection of the poll-tax, and if they are [hurrying on with] the collection of the poll-tax, pay it and I will send you the money; and if you pay the poll-tax, get the receipt. Do not neglect this, my sister, and write to me about the registration, whether you have done it or not, and reply to me and I will come and register myself. I pray for your lasting health. (Addressed) Deliver to Dionysia from Pathermouthis.’

10. The name Πατᾶς occurs in P. Brit. Mus. 1170. 264. There is a small hole in the papyrus immediately after the ν, but if another letter, except ι or ο, had been added, it would be partly visible.

14-15. The context indicates that the writer wishes his correspondent to get information and is not himself giving it, so that μάθε ὅτι . . . ἀπαιτοῦσιν practically means ‘find out when they are collecting’.

15-16. τες seems to be the termination of a participle of which the commencement has been accidentally omitted; the sense requires some such word as (ἐπείγου)τες. For the construction cf. e. g. P. Tebt. 333. 13 ἐὰν ἡσάν τι παθόντες, 423. 18 ἐὰν οὖν μὴ ᾗς λαβών.

1158. LETTER OF LUCIUS.

17.6 × 13.9 cm.

Third century.

A letter to a shopkeeper (κάπηλος) from a man who salutes him as ‘brother’ in l. 1, but describes himself merely as a friend in the address on the verso. The writer requests his correspondent to collect a debt for him and make certain purchases, and announces the dispatch of some presents. His Greek is erratic.

Κυρίῳ μου ἀδελφῷ Διοδώρῳ
 Δούκις καὶ Σαραπίων{ι} πολλὰ χαίρειν.
 πρὸ μὲν πάντων εὐχόμεθαί σοι ὀλοκληρεῖν
 μετὰ τοῦ οἴκου σου ὄ[λ]ου. θα(μὰ) θῆς ἡμέρας προσ-
 5 δοκῶμέν σοι ἐλ[θεῖ]ν πρὸς ἡμᾶς. καλῶς
 οὖν π[ο]ιήσεις ἀπελθεῖν πρὸς [Δ]ρητίωνα
 τὸν ἀρτοκόπον καὶ δέξε π[α]ρ’ αὐτοῦ τέσ(σ)ε-
 ρα τάλαν{ν}τα ὧν αὐτοῦ ὄντος ἐν Ἀλεξανδρίᾳ ἔλα-
 βεν παρ’ ἡμῶν· ἀλ(λ’) ὅρα μὴ ἀμελήσης. ἐὰν οὖν
 10 λάβῃς τὰ τέσσερα τάλαντα ἀπ’ αὐτοῦ, ἔρχο-
 μένου σου πρὸς ἡμᾶς ἀγόρασον ἡμῖν σείτι-

- α εἰς τὴν χρῆσιν ἡμῶν καὶ δέξε ταγαρίζα
 καὶ πέμπων ἡμῖν. εἰδὼ οὖν ἔγραψα Ἀριτίωνι
 εἷνα σοι δῆ τὰ τέσσαρα τάλαντα. ἐπὶ εὖν
 15 εἵρηκας ὅτι παστάδα θέλ[ις,] ὅταν εἰσενεχθῇ
 πέμπω σοι. ἔλαβα οὖν τὸ Κνείζειν παρὰ Ἀμμο-
 νᾶ τοῦ ὄξους καὶ ἔπεμψά σοι δι' αὐτοῦ σφυ-
 ρίζειν τραγημάτων καὶ σόλιν. ἀσπάζομεν
 τὴν ἀδελφὴν κα[ὶ] θυγατέραν Ἑλενοῦν
 20 καὶ τὴν θυγατέραν αὐτῆς. ἄσπασον Ἀφύγ-
 χειν καὶ Τέχωσιν καὶ Πτολεμ(αῖ)ον ἀφ' ἡμῶν.
 ἐὰν οὖν μάθῃς ὅτι μέλλει ζειαβαλεῖν σε Ἀρη-
 τίων περὶ τῶν χαλκείων, γράψον μοι
 καὶ πέμπω αὐτῷ ἐπιθήκην.
 25 ἐρῶσστεί σοι εὐχομαι πολλοῖς χρόνοις.

On the verso

ἀπ(όδος) Διοδώρῳ καπῆλῳ παρὰ Λουκίου φίλου.

3. 1. εὐχόμεθά σε, 4. 1. τῆς. κ of προσδοκωμεν corr. 7. 1. δέξαι; so in l. 12.
 8. λαν of τάλαντα added above the line. 1. ᾧ for ὧν. 12. ζ of ταγαρίζα corr. from δ;
 1. ταγαρίδια? 13. 1. Ἀρητίωνι, 14. δῆ = δῶ. 16. 1. Κνίδιν (= Κνίδιον).
 17. 1. σφυρίδιν. 20. αφυγχειν Pap. 21. λ of πτολεμον corr. from σ. 25. 1. ἐρῶσθαι.
 1 of χρόνοις corr. from σ. 26. π/αρα Pap.

'To my brother Diodorus, many greetings from Lucius and Sarapion. Before all else we pray for your prosperity and that of your whole house. Many times in the day we expect you to come to us. It would be kind of you to go to Aretion the baker and obtain from him four talents which he had from us when he was at Alexandria. See that you do not neglect this. If you get the four talents from him, when you come to us, buy us some provisions for our use and obtain stores and send them to us. You must know that I have written to Aretion to give you the four talents. As you said that you wish for . . ., I will send it you when it is brought. I got the Cnidian jar of vinegar from Ammonas, and I have sent you by him a basket of dainties and a . . . We greet our sister and her daughter Helenous and her daughter. Greet Aphunchis and Techosis and Ptolemaeus from us. If you learn that Aretion is going to accuse you about the copper, write to me and I will send him an addition. I pray for your lasting health.' Address.

2. The position of Σαραπίωνι and the use of ἡμεῖς and σύ make it clear that Σαραπίων was intended.

12. ταγαρίζα is probably for ταγαρίδια, a double diminutive of ταγή, for which cf. 1139. 3 and note. τὰ γαρίδια (γάρος) seems less likely. For the interchange of δ and ζ cf. ll. 16 and 22, and e. g. 1069.

15. *παστάδα*, if that is the right reading, cannot here have its ordinary meaning. It may possibly be connected with the form of sauce called *πάστη* or *πάστα*.

18. *σολειν* is for *σόλιον*, which occurs also in 741. 8 *σόλια ἀρσενικά ζεύγ(η) 5*. Wilamowitz proposed to interpret the term in that passage as the Latin *soleae*, but the occurrence of the singular here is not in favour of this explanation. See moreover P. Cairo Cat. 67006. 47 *σόλιον* (?) *σιτυροῦν* (l. *σιδηροῦν*). The active form *ἀσπάζω* (cf. l. 20) occurs in Boiss. *Anecd.* iii. p. 205. 96 and in Hesychius.

1159. LETTER TO A WIFE.

23.1 × 5.8 cm.

Late third century.

This letter has lost the commencement and is unaddressed on the back; but it was sent to a woman who, since the writer sends salutations to his children and 'our mother', was probably his wife. He gives her various commissions.

| | |
|-----------------------|------------------------|
| συνκοι . . . ὦν . α . | τὰ ἀναλώματα |
| ἐαυτοῦ ἵνα μὴ βα- | αὐτῶν, ἕασ[ο]ν δὲ |
| ρήσω αὐτῷ ὀψωνί- | 20 παρ' αὐτοῖς τὰ σύν- |
| ου, ἐπεὶ ἔγραψα αὐ- | [ερ]γα ἕως πέμ- |
| 5 τῷ ὅτι μέχρι λ' | ψω τὰ ἀναλώματα. |
| ἔρχομαι. εἰ δὲ μή γε, | ἐρχομένη ἔνεγ- |
| σύνταξαι αὐτῷ ὅτι | κον τὸ τυλάριον τ[ὸ] |
| ἐλεύσεται μέχρι | 25 παλαιὸν τὸ ἐν τῷ |
| ιε Φαμενώθ. | συμποσίῳ ἄνω. |
| 10 περὶ δὲ τοῦ θέμα- | ἄσπασαι τὰ ἀβ[ά]σ- |
| τος τοῦ σείτου μὴ | καντά μου |
| ἀμελήσης τοῦ ἐνο- | παιδιά καὶ τὴν |
| χλῆσαι Θωνίφ. | 30 μητέρα ἡμῶν |
| περὶ δὲ καὶ τῶν ἐ- | καὶ τὴν ἀδελφὴν |
| 15 μῶν συνέργων, | σου καὶ τοὺς ἡμ[ῶν] |
| τάξαι τοῖς ἀνθρώ- | πάντας. |
| ποις ὅτι πέμπω | |

2. ἵνα Pap.

23. ἐνεγ'κον Pap.

'... that I may not trouble him about provisions, since I wrote to him that I was coming by the 30th; otherwise, arrange with him that he shall come by the 13th Phamenoth.

With regard to the deposit of corn, do not neglect to worry Thonius. With regard to my tools, tell the men that I am sending the expenses for them, and leave the tools with them until I send the expenses. When you come, bring the old cushion that is up in the dining-room. Salute my children, whom the evil eye shall not harm, and our mother and your sister and all our friends.'

1. The letter after *κοι* is not *ν*.

10. Cf. 1125. 19.

12. There are ink-marks above the latter part of this line, but they are probably accidental.

15. *συνέργων*: cf. 1069. 8, 12, where *σύνεργα* apparently mean weaving-implements.

1160. LETTER OF TROPHIMUS.

27.1 x 10.7 cm. Late third or early fourth century.

This letter, which like 1155 is in more than usually vulgar Greek, was written by a son at Alexandria to his father. The pair seem to have been on very good terms, in spite of the father's aspersion on his son's morals in ll. 24 sqq.

Κυρίῳ μου πατρὶ Ὀριγένῃς
 Τρόφιμος πολλὰ χαίρειν.
 πρὸ μὲν πάντων πολλὰ σε ἀσπά-
 ζομαι καὶ τὴν σύμβιον σου Κοπρίαν
 5 καὶ Ἰσίδωρος καὶ Φούλλων καὶ Ἑλένη [
 καὶ τοὺς ἡμῶν πάντες κατ' ὄνομα.
 ἔγραψάς μοι διὰ τῶν σῶν γραμ-
 μάτων ὅτι καυχώμενος ἔχ(ω) ὄνομα [
 Διοδώρου ὅτι ἔπεμψά σοι ἀργύρια·
 10 ἐγὼ γὰρ οὐ καυχομαι ἐμαυτὸν (ἀ) ἔπεμ-
 ψά σοι διὰ Φιλοξένου. εἰ ἐπράκαται
 δὲ τὰ ἴδη ὧν ὑμᾶς ἔπεμψα, γράψον
 μοι εἶνα ἄλλα ὑμῖν πέμπω.
 διμήνου δὲ ἡρῆκα ὧδη, εἰ μή,
 15 ἡμεῖλλα ὑμῖν πᾶ(σ)ξει ἄλλα πέμπιν.
 τὰ σεσύλληχα δὲ κέρμα(τα) τηρῶ αὐ-
 τὰ εἰς τὴν δίκην· τὰ ὑπομνή-
 ματα γὰρ μένω. ἔγραψές μοι

ὅτι ἔντ[υ]χε κατὰ Πολυδεύκης·
 20 εἰν δὲ ἔλθῃ μοι τὰ ὑπομνή-
 ματα, ἐντυγχάνω κατ' αὐτοῦ
 καὶ τατὰ Σαραποδώρου. ἡ δο-
 κῆ σοι δέ, πέμψον μοι κούκκου-
 μαν ἐλαίου. ἔγραψές μοι δὲ ὅτι κά-
 25 θῇ ἐν Ἀλεξανδρίαν μετὰ τοῦ
 μυχο[ῦ] σου· γράψον μοι δὲ τίς ἐστίν
 ὁ μυχός μου. [[εἰ χριαν]]
 ἐρρῶσ{σ}θαί σε εὔχομαι.

On the verso

ἀ(πόδος) Ὀριγένει[ι] π(αρά) Τροφίμου.

1. 1. Ὀριγένει. 5. Ἰσιδώρος Pap.; 1. Ἰσιδωρον καὶ Φούλλωνα καὶ Ἑλένην. 8. χ of
 κανχωμενος written above φ, which is crossed through, and μενος also added above the line.
 10. 1. κανχῶμαι. υ of εμαντον added above the line. 11. 1. πεπράκατε. 12. ἴδη Pap. 1. δ.
 ο of γραψον corr. 13. ὑμιν Pap.; so in l. 15. 14. 1. ὠδε. 17. ὑπομνηματα Pap.;
 so in l. 20. 19. 1. Πολυδεύκου. 21. εντυγχανω Pap. 22. Second τ of τατα corr.
 from σ; 1. κατά. η corr; from ε; 1. εἰ. 25. 1. Ἀλεξανδρία. 26-7. 1. μοιχο[ῦ] . . .
 μοιχός.

'To my revered father Origenes, many greetings from Trophimus. Before all else I send many salutations to you and your consort Copria and Isidorus and Phullon and Helene and all our friends severally. You wrote to me in your letter that my boastfulness earns me the name of "Gift of Zeus" because I sent you money; but I do not boast about what I sent you by Philoxenus. If you have sold the various things which I sent you, write to me in order that I may send you more. I have been idle here for two months, otherwise I would have sent you all some more. I am keeping for the trial the money that I have collected; for I am waiting for the memoranda. You wrote to me, "Petition against Polydeuces." If the memoranda come to me, I will petition against him and against Sarapodorus. If it seems good to you, send me a pot of oil. You wrote to me "You are staying at Alexandria with your paramour". Write and tell me, who is my paramour. I pray for your health. (Addressed) Deliver to Origenes from Trophimus.'

8-9. The name Diodorus seems to have been jestingly applied to the son on account of his liberalities.

10. (ᾱ): or perhaps (ᾶ), the loss of which would be easier after εμαντόν; cf. l. 12.

16. τά is for δ, a use not uncommon in the papyri. σεσύλληχα for συνειληχα is a noticeable form.

23. κούκκουμα = *cucuma*; another form found in P. Amh. 126. 30 and P. Hamburg 10. 36 is κοκόμαν or κοκκόμαν. The diminutive κουκκούμιον (κοκκούμ(ιον) P. Grenf. II. 111. 23) or κουκούμιον is more common.

29. Ὀριγένει[ι]: or Ὀριγένει[η(ς)], as in l. 1.

1161. CHRISTIAN LETTER.

7 x 8.8 cm.

Fourth century.

This and the next papyrus are both somewhat early specimens of Christian letters. 1161, written by a sick woman, is only a fragment. The upright semi-uncial hand is hardly likely to be earlier than the fourth century.

.
] . . ας καὶ
τῷ ἀγαθ[ῷ ἡμῶ]ν σωτήρι
καὶ τῷ οἱ[ῷ] αὐτοῦ τῷ ἡγα-
πημένῳ ὅπως οὗτοι
5 πάντες β[ο]ηθήσωσιν ἡμῶν
τῷ σώματι, τῇ ψυχῇ, τῷ [[πν(ευματ)ι]]
πν(εύματ)ι. ταῦτα δέ σοι ἔγραψα
νοσοῦσα, δ[ι]νῶς ἔχουσα, πά-
νυ μὴ δυναμένη ἀναστῆ-
10 ναι ἐκ τῆς κοίτης μου, ὅτι πά-
νυ δινῶς ἔχω. περὶ δὲ οὗ μοι
ἔγραψας διαμένειν ὅτι ἔπι-
γε αὐτὸν τῶν εἴκοσι ἡμερῶν
ἡ νέη αὐτὴ πρὶν νοσήσω ὑπῆ-
15 γειν καὶ εἰ

In the left margin, at right angles

ἀσπάζονται ὑ]μᾶς πάντες οἱ ἐνταῦθα

On the verso

] ✕ τῆς ἀδελφῆς Σ . [.

3. 1. υ[ῖ]ῳ.

14. ὑπηγεν Pap.

‘ . . . (to our God) and gracious saviour and to his beloved Son, that they all may succour our body, soul, and spirit. I write this to you in sickness, being very ill and quite unable to rise from my bed, because I am very ill. With regard to what you wrote to me . . . ’

2. If ἡμῶν is right, θεῶ accompanied by other epithets preceded καί in l. 1. Or θ(ε)ῶ καί might be read in place of ἡμῶν. Cf. e. g. Luke i. 47 τῷ θεῷ τῷ σωτῆρί μου.

12-15. These last lines are obscure. διαμένειν is unconvincing, and it is not clear whether ἔπειγε is imperative or for ἡπειγε, or how the letters ηρηαν should be interpreted; νέη for νέα is hardly satisfactory. νοσήσω should strictly be ἐνόσησα.

1162. LETTER OF LEON.

12.5 × 9.2 cm.

Fourth century.

A letter from a priest commending a brother-Christian to the good offices of the priests and deacons of a local church. There is considerable variation in the size of the writing, ll. 5, 9, 12 and the word ἐρρῶσθαι in l. 13 being especially conspicuous.

Λέων πρεσβύτερος τοῖς κατὰ
τόπον συνλιτουργοῖ[s] πρεσβυτέ-
ροις καὶ διακόνοις ἀ[γ]απητοῖ[s]
ἀδελφοῖς ἐν κυρίῳ θ(ε)ῶ
5 χαρᾷ χα[ί]ρειν.
τὸν ἀδελφὸν ἡμῶν Ἀμμώνι-
ον παραγινόμενον πρὸς
ὑμᾶς συνδέξασθαι αὐτὸν
ἐν ἰρήνῃ, δι' οὗ ὑμᾶς
10 καὶ τοὺς σὺν ὑμῖν ἐγὼ δε
καὶ οἱ σὺν ἐμοὶ ἡδέως ὑμᾶς
προσαγορεύεσθαι κυρίῳ.
ἐρρῶσθαι ὑμᾶς [ε]ὐχομε
ἐν κυρίῳ [θ(ε)ῶ. Ἐμμ(ανουή)λ μάρτυς(?),
15 ρθ.

2. ν of συν added above the line. 3. l. διακόνους. 6. l. ἀδελφόν. 7. First α of παραγινόμενον corr. 8. ὑμᾶς Pap.; so in ll. 10, 11, 13. l. συνδέξασθε. 9. ἰρηνη Pap. 10. l. τε. 12. A blot, perhaps due to a correction, between προσαγορευ and εσθαι.

'Leon, presbyter, to the presbyters and deacons who share the local service, beloved brothers in the Lord God, fullness of joy. Our brother Ammonius, who is coming to you, receive in peace; through whom we and those with us greet you and those who are with you kindly in the Lord. I pray for your health in the Lord God. Emmanuel is my witness. Amen.'

2. *συλλειτουργός* is a good ecclesiastical word, and is sufficiently satisfactory as a reading here.

5. Cf. e.g. John iii. 29 *χαρᾷ χαίρει*.

9-12. Cf. P. Giessen 55. 13-14 *σέ καὶ τοὺς σὺν σοὶ ἀδελφοὺς ἐν κ(υρί)ῳ καὶ οἱ σὺν ἐμοὶ ἐν κ(υρί)ῳ προσαγορεύομεν*. A verb such as *θέλομεν* may be understood with the infinitive.

1163. LETTER TO HERACLAMMON.

18 x 30.6 cm.

Fifth century.

This incomplete letter, which is addressed to a *comes*, was written from the Cyrenaica giving news of the writer's movements. The writing in this and the two following papyri, as usual in Byzantine letters, is across the fibres. On the recto is a fragmentary account, headed, like the recto, with *π/*.

π/

Τῇ τετράδι καταλαβὼν εἰς ἐσπέραν τὴν Δαρνιτῶν καὶ συντυχὼν
τῇ ἐξῆς τῷ δεσπότῃ μου τῷ τὰ πάντα μεγαλοπρεπεστάτῳ καὶ ἀνδρι-
στάτῳ κόμιτι κ[αὶ] ἐρωτηθεὶς παρὰ τῆς αὐτοῦ μεγαλοπρεπείας ὅσα
5 ἐχρῆν ἀνεδίδαξα αὐ[τ]ὸν περὶ τῆς ὑμετέρας μεγαλοπρεπείας καὶ
πάραυτα καὶ τὴν [. παρεσκ]εῦασα ὑποβληθῆν[αι]
καὶ γραφῆναι καὶ τ[
πρὸς τὴν σὴν [μεγαλοπρέπ]ιαν
.

On the verso

ἐπίδ(ος) τῷ δεσπότῃ μου τῷ τὰ πάντα μεγαλοπρεπεστάτῳ λαμπροτάτῳ
10 κόμιτι Ἑρακλάμμωνι Κ[.]αρ . ωριν . . .

5. *ὑμετερας* Pap.6. *ὑποβληθην[αι]* Pap.

'I arrived on the 4th at the western border of Darne, and on the next day met my master the most magnificent and most courageous *comes*. On the inquiry of his magnificence I told him what was fitting about your magnificence, and immediately had the . . . submitted and written and . . . (Addressed) Deliver to my master the most magnificent and most illustrious *comes* Heraclammon from . . .'

1. *π*: cf. 1165. 1 and note on 941. 1.

2. Darne (the modern Derne) was in the extreme east of the Cyrenaica. *τὴν* suggests that *ἐσπέραν* is also to be given a capital initial, but perhaps we should write *τῶν*.

1164. LETTER OF THEODOSIUS.

25.1 x 29.4 cm.

Sixth or seventh century.

Letter to a *comes* from a minor local magnate concerning a dispute for the possession of a camel, which was claimed by their respective subordinates. The writer proposes arbitration and promises that the sentence should be respected.

+ Οἱ γραμματηφόροι ἦλθαν πρὸς ἐμὲ φέροντές μοι γράμματα τῆς ὑμετέρας
 πατρικῆς μεγαλοπρεπείας ἕνεκεν καμήλου, καὶ πάνν μὲν ἡὺχαρίστησα τῇ
 ἀφορμῇ τῇ δεδωκυῖά μοι ἀξιωθῆναι διὰ χρόνου τιμίων αὐτῆς συλλαβῶν.
 εὐθέως δὲ παρήνεγκα τ[ο]ῦς ἀντιδίκους αὐτῶν καὶ προήνεγκαν οὐκ ὀλίγους
 5 ἄνδρας μαρτυροῦντας ὡς αὐτῶν ἐστὶν ἡ κάμηλος· οὐ μὴν δὲ ἀλλὰ καὶ οἱ
 γραμματηφόροι ἤνεγκαν ἄλλους μαρτυροῦντας πάλιν ὡς αὐτῶν ἐστὶν ἡ αὐτῇ
 κάμηλος, καὶ τῶν ἀμφοτέρων ἐνεγκόντων μάρτυρας οὐκ ἔδυνήθην αὐτοὺς
 ἀπαλλάξαι. ἀλλὰ ἐὰν κελεύετε, ἐπιτρέψατε αὐτοῖς ἐλθεῖν εἰς δίκαιαν
 μετὰ τῶν
 ἐμῶν πρὸς ὃν ἂν ἐρήσωνται οἱ ἀμφοτέροι καὶ τὰ ἀπὸ διαίτης ποιῆσαι,
 10 παντὶ γὰρ τρόπῳ παρασκευάζω τοῦ(ς) ἐμοὺς ἐμμεῖναι τῇ διδομένῃ αὐτοῖς
 κρίσει. μαρτυρεῖ μοι γὰρ ὁ θεὸς ὅτι σπουδάζω ἐν ᾧ πᾶσιν τὰ κελευόμενά μοι
 παρ' ὑμῶν ἀποπληρῶσαι. ταῦτα γράφω πλείστα προσκυνῶν καὶ
 ἀσπαζόμενος τὴν ὑμετέραν πατρικὴν μεγαλοπρέπειαν. +

On the verso

+ δεσπό(τη) ἐμῷ τῷ πά(ντων) μεγαλοπρε(πεστάτῳ) πε . . . τα() . . . ()
 προσκ(υνήσεως) ἀξ(ίῳ) π . . () Πέτρῳ κόμ(ετι) + Θεοδόσιος. +

1. ὑμετερας Pap.

3. δεδωκυῖα Pap.

9. 1. αἰρήσωνται.

13. ὑμετεραν Pap.

'The letter-carriers came to me bringing me a letter from your paternal magnificence about a camel, and I was very grateful for the opportunity granting me to be deemed worthy after so long of your honoured words. I immediately brought in their opponents and they produced not a few persons testifying that the camel is theirs, while on the other hand the letter-carriers brought other persons testifying that the said camel belongs to them; and since both sides brought witnesses, I could not settle the point between them. But if it be your bidding, order them to come to an arbitration with my people before any one whom they shall both select, and to accept the results of the arbitration; for I will use every means to secure that my people abide by the judgement given them. God is my witness that I am anxious in everything to perform your orders. I write this with many

reverences and greetings to your paternal magnificence. (Addressed) To my master the most magnificent . . . reverend . . . *comes* Peter, from Theodosius.'

8-9. Wilcken notes the parallelism to P. Grenf. II, 99. (a) 5-8 ἀνελθὼν εἰς διαίταν καὶ τὰ ἀπὸ διαίτης ποιήσῃ (cf. *Archiv* iii, p. 126).

14. Some abbreviation of πάσης probably preceded προσκ(υήσεως) as in 1165. 13, but the traces of the letters are too faint for identification. Perhaps the proper name begins immediately after ἀξ(ίω), though Πέτρος looks right.

1165. LETTER OF VICTOR.

16.9 × 29.8 cm.

Sixth century.

A letter from one advocate (σχολαστικός: cf. 902. 1, note, and Gelzer, *Byz. Verwalt.* p. 34) to another expostulating about the treatment of some cultivators in the writer's employ, and threatening reprisals. The cause of the trouble was apparently a dispute about some camels, perhaps a question of ownership like that involved in 1164.

π/

- + Ἔδει τὴν ὑμετέραν ἀδελφικὴν λ[α]μπρὰν παιδευσιν ἀντιποιηθῆναι τῆς
 εὐτελείας μου
 καὶ μὴ ἑᾶσαι με ἐπὶ τοῦ σοῦτον λυθῆναι καὶ οὐ μόνον μὴ ἐπηρεάζειν αὐτῇ
 καὶ τοῖς διαφέρουσίν μοι
 εὐτελέσιν πράγμασιν, ἀλλὰ καὶ κωλύειν ἄλλους ἐπηρεάσαι βουλομένους.
 ταῦτα δέ μοι εἴρηται
 5 διὰ τοὺς γεωργοὺς μου τοὺς ἐν τῷ Ἀμούλῃ ἐν τοιαύτῃ διαστροφῇ γενέσθαι,
 διὰ δὲ κάμηλα ἄξια
 εἴκοσι νουμμίων. καὶ εἰ μὲν ἐς δικαιολογίας χωροῦμεν καὶ λέγει ἡ
 ὑμέτερα ἀδελφικὴ σοφία ὥς ἡ
 παραφυλακὴ τοῦτο ἐποίησεν, καὶ κύριοι ἐστὲ τῆς παραφυλακῆς καὶ ἀντι-
 π[οι]ηθῆναι μᾶλλον ἢ ἐπεξελεῖν
 ὀφείλετε καὶ τὸ ὄλον καταλείψαι τῇ εὐτελείᾳ μου. καὶ θεὸς οἶδεν,
 ἐδυνάμην καὶ ἐγὼ ἐπηρεάσαι
 κτήματι πλησίον τοῦ Μύρμυκος τῆς δεσποίνης τῆς παραφυλακῆς ἐκείνης,
 ὥς καὶ ἐποίησα
 10 ἄλλοτε ἐπὶ τοῦ ἐνδόξου κόμιτος Παύλου ἐπηρεασθεὶς πάλιν παρὰ τῶν
 ἀπὸ Τερύθω[ς]. . . [δ]ὲ εἶπω τὸ δέον.

παρακληθῆτε οὖν, εἴτε ἔπταισαν εἴτε οὐκ ἔπταισαν, ποιῆσαι αὐτοὺς ἀπολυ-
θῆναι, ἵνα μὴ εἰς ἐκε[ῖ]νο ἔλ[θ]ῃ
ἡ καὶ εἰς ἄλλα δυνάμενα λυπῆσαι ἀλλήλους. ταῦτα γράφω μετὰ τῆς
ἐποφειλ[ο]μένης π[ρ]οσκυνήσεως.

On the verso

+ δεσπό(τη) ἐμῷ τ(ῷ) πά(ντων) λαμπρ(οτάτῳ) σοφ(ωτάτῳ) π(άσης) προσκ(υνήσεως)
ἀξ(ίῳ)
π(άντων) φιλ(τάτῳ) ἀδελφ(ῷ) λαμπροτάτῳ σχολ(αστικῷ) + Βίκτωρ σὺν θ(ε)ῷ
σχολ(αστικός).

2. ὑμετέρων Pap.; so in l. 6. 3. μη after *μονον* added by the second hand above the line. 5. *εσθαι* of *γενεσθαι* by the second hand over an erasure, probably of *γενομενους*. The top of the original *ε* is visible. 9. *ης* and *ωνης* of *της δεσπονης* corr. by the second hand. 11. *ουν* added by the second hand above *δε*, of which the *δ* is lightly crossed through.

‘Your fraternal, illustrious learnedness ought to have helped my insignificance and not have allowed me to be so far undone, and not only not to injure me and my insignificant property, but to prevent others who wish to do so. I have said this because my cultivators at Amoules have been put to such straits, and because of some camels worth a score of denarii. If we go to litigation and your fraternal wisdom says that the guard did this, you control the guard and you ought to help me rather than to proceed against me and then leave the whole matter to my insignificance. God knows, I too could have injured an estate near Murmux belonging to the mistress of that guard, as I did on another occasion in the time of the honourable *comes* Paul, when I was injured once before by the inhabitants of Teruthis. Let me tell you then what you should do; be persuaded, whether they made an error or whether they did not, to have them released, so that I may not come to that or to other steps which might cause us vexation. I write this with due reverence. (Addressed) To my master the most illustrious, most wise, worthy of all reverence, my dearest brother the most illustrious advocate, from Victor, by the grace of God, advocate.’

1. π: cf. 1163. 1.

3. *αὐτῇ*: *sc. τῇ εὐτελείᾳ μου*; but the writer immediately after relapses into *μοι*.

5. *Ἀμούλη* here and *Μύρμυκος* (= *Μύρμηκος*?) in l. 9 appear to be local names.

6. *νουμμίον* = *λεπτόν* or denarius, the smallest monetary unit (cf. Hultsch, *Metrol.* p. 343), and *ἄξια εἴκοσι νουμμίων* will here be a contemptuous phrase meaning that the quarrel was all over a mere trifle; cf. P. Cairo Cat. 67009. 24 *τοῖς πένησι λονομένοις τῶν νουμ[ί]ων*. Probably the camels did not belong to Victor.

7. For *παραφυλακή* cf. e.g. P. Brit. Mus. 1012. 23 sqq. *ἀρούρας . . . διακειμ(ένas) . . . ἐν πεδιάδι κώμης Θύνεως καὶ ὑπὸ τὴν ταύτης παραφυλακὴν*, P. Giessen 56. 10, P. Cairo Cat. 67001. 11 sqq. In the present passage the person or persons constituting the *παραφυλακή* are meant.

10. A conjunction such as *ἵνα* or an adverb like *νῦν* or *ἤδη* probably preceded *δ*ε; the vestiges are extremely slight. *φέρ*ε cannot be read. *Τερῖθις* is mentioned in 65. 2, 998, 1040. 14. The name is also found in other nomes; cf. P. Giessen 6. 7, P. Hamburg 17. ii. 1.

11. *ἐκε[ῖ]νο*: i. e. what he had done on the previous occasion.

INDICES

I. NEW LITERARY TEXTS.

(a) 1082 (CERCIDAS).

(Numbers in thick type refer to fragments ; Cerc. Fr. = a fragment previously extant ; sch. = scholium.)

ἀβρός 3. ii. 7.
 ἀγα[6. 4.
 ἀγαθός 1. iii. 15 and sch.
 ἀγορά 1. v. 13.
 ἄγρευμα 3. ii. 7 sch.
 ἄδονόπλακτος 2. ii. 9.
 αἰε[ής 2. iii. 15.
 ἄελλα 1. iv. 13.
 ἄζεσθαι 1. iii. 6.
 ἀήτης 1. iv. 16.
 αἰ 1. ii. 4 ; 3. ii. 11.
 αἰθεριβόσκας Cerc. Fr. 2. 2.
 αἰο]λόπων 6. 1.
 αἰσιμος 1. iii. 3.
 ἀκλη[4. 2.
 ἀκόλαστος 9. 2 (?).
 ἀκούα 1. ii. 15.
 ἀκρασίων 1. ii. 1.
 ἀκρατής 1. ii. 1 sch.
 ἀκτι[3. iii. 20.
 ἀλα[θ 3. iii. 9. ἀλαθέως 7. 3 ;
 Cerc. Fr. 2. 5.
 ἀλιεντάς 3. ii. 8.
 ἀλικία 3. ii. 12.
 ἀλλά Cerc. Fr. 2. 3.
 ἄλλος 50. 1 (?).
 ἄλοχος 65. 1 (?).
 ἀμάλακτος 3. ii. 3 (vv. ll. ἀμά-
 ραντος, ἀπέραντος).
 ἄμαρ 1. iii. 3.
 ἀμάραντος 3. ii. 3 (vv. ll. ἀμά-
 λακτος, ἀπέραντος).

ἀμείς 1. ii. 2, iii. 15, iv. 5, 16.
 ἀμέ 1. iii. 11.
 ἄν 1. iii. 9, iv. 8.
 ἀναβαίνειν Cerc. Fr. 2. 3.
 ἀνάκτωρ 1. iii. 8.
 ἀνήρ 1. iii. 3 ; Cerc. Fr. 4. 2 ;
 Cerc. Fr. 5.
 ἀνίκατος 3. ii. 4.
 ἄνιστος 4. 11.
 ἀνόνατος 1. ii. 3.
 ἀντί 3. ii. 12 sch.
 ἄνω 4. 8.
 ἀξία 1. iii. 10.
 ἀπάνυλλα 39. 7 (?).
 ἀπέραντος 3. ii. 13 (vv. ll. ἀμά-
 λακτος, ἀμάραντος).
 ἀπενθής 1. iv. 7.
 ἀπολαύειν 23. 2 sch.
 ἀποσπαλακοῦν 1. ii. 12.
 ἀποστομοῦν 4. 5.
 ἄργυρος 1. ii. 3.
 ἀρετά 5. 6.
 ἄριστερός 1. iv. 12.
 ἄριστος 3. ii. 8 ; 7. 3.
 ἄρκεσίβουλος (?) 24. 4.
 ἄρμόζειν 4. 10.
 ἄρμοι 10. 10 (?).
 ἄρσην 4. 13.
 ἀστεροπαγέρετας 1. ii. 17.
 ἀστρολόγος 1. iii. 13 sch.
 ἀτρεμία 1. iv. 10.
 αὐδά 2. ii. 14.

αὐτός 1. iii. 6 ; 4. 4 ; 21. 4 ;
 23. 1.
 Ἀφροδίσιος 1. iv. 18 sch.
 Ἀφροδίτα 1. iv. 6, v. 13.
 ἄχαρις 3. iii. 6.

βαθύς, ἐκ βαθέων 1. iv. 4 sch.
 βακτροφόρος Cerc. Fr. 2. 2.
 βεβ[3. iii. 19.
 βιώτας (or βιοτά) 3. ii. 13.
 βλάβα 4. 2.
 βλαψιτ. [1. v. 12.
 βλε[28. 2.
 βλέπειν 1. ii. 12 sch.
 βλοσυρόματος 28. 3 (?).
 βουσός 6. 2.
 βροτός 1. iv. 8 ; 2. ii. 10 ;
 3. ii. 2.
 Βρυγία 1. iii. 5 (v. l. Φρυγία).

γά 1. iii. 16.
 γα Cerc. Fr. 2. 1.
 γαμβρός 1. v. 16.
 γάρ 1. ii. 5, 14, iii. 16, iv. 7,
 8 ; 2. iii. 12 ; 5. 4 ; 6. 4 ;
 7. 3 ; 10. 5 (?) ; 14. 3 ;
 18. 1 ; 41. 2 ; 52. 2 ;
 Cerc. Fr. 2. 5.
 γένειον 3. ii. 11.
 γλήνα 1. ii. 13.

γνάθος 1. iv. 5.
 γνω[19. 1 sch.
 γνωστός 1. ii. 1 sch.
 γόνος Cerc. Fr. 2. 6.

δαίμων 1. ii. 15, iii. 16.
 δαμάζειν 36. 2.
 δαμνῶν 3. ii. 2.
 Δαμόνομος 1. iv. 7.
 διαπάνλλα 1. ii. 11.
 δέ 1. ii. 2, 12 sch., iii. 3, 6,
 15, iv. 12, v. 7; 2. ii. 15;
 3. ii. 3, 5, 8, 10; 15; 39.
 6 (?).

δεῖν 35. 1.
 δεξιτερός 1. iv. 9.
 δέρκεσθαι 3. ii. 13.
 δή 4. 5.
 διατριβά 32. 3.
 διαφεύγειν 3. ii. 6.
 διδόναι (δόμεν) 1. ii. 10.
 δικά 35. 1. Δικά 1. ii. 12.
 διογενής Cerc. Fr. 2. 5.
 διόλου 1. iv. 14.
 διπλοείματος Cerc. Fr. 2. 2.
 διωκτέος 17. 3.
 διοίς 1. iv. 5 and sch.
 δοκεῖν 1. v. 16.
 δοξα[13. 4.
 δύο 1. iv. 15.
 δυσέκνιπτος Cerc. Fr. 4. 3.
 δυσπαλής 26. 1.
 δώς 1. iii. 15 sch.

ἐγχεσίμωρος 2. ii. 9.
 ἐγώ, ἐμίν 1. iii. 4.
 εἰλαπίνα 8. i. 2 (?).
 εἶναι 1. ii. 5, iii. 3, 4, iv. 3(?),
 7, 15, 18; 4. 13; 5. 3;
 Cerc. Fr. 1. ἡς 1. ii. 4;
 2. iii. 17; Cerc. Fr. 2.
 5. ἔσκειν 3. ii. 4, 7. ἦμεν
 (v. 1. εἴμεν) 1. v. 16.
 εἰπεῖν 1. iii. 2.
 εἶς 1. ii. 13 sch., iii. 14.
 εἰς 1. ii. 3; 5. 6.
 ἐκ, ἐξ 1. iv. 4 sch., v. 13.

ἔκαστος 14. 2.
 ἐκλέγειν 1. iv. 16.
 ἐκτελεῖν 1. ii. 5; 10. 4 (v. 1.
 συντελεῖν).
 ἐκφανής 3. ii. 9.
 ἐκῶν 3. ii. 3.
 ἐλελίζειν 2. ii. 16.
 ἔλκειν 4. 11.
 ἐν 1. iii. 2, iv. 10; Cerc.
 Fr. 1; Cerc. Fr. 5.
 ἐνέργημα 3. ii. 7 sch.
 ἔνθα 26. 2.
 ἐξεμείν 1. iv. 4.
 εοικέναι 5. 2.
 ἐπάσιος 3. ii. 12.
 ἐπεὶ 1. iii. 15 sch.
 ἔπειτα 3. ii. 14 sch. (?).
 ἐπὶ 1. ii. 6, iii. 8; 8. 12;
 21. 4.

ἐπισκοτίζειν 1. ii. 14 sch.
 ἐπισταμένως 2. ii. 10.
 ἐπιταδεοτρώκτας 1. ii. 10.
 ἐπορνύναι 1. iv. 12.
 ἔργον 1. iii. 14.
 ἐρεῖδειν Cerc. Fr. 2. 3.
 ἔρσθαι 1. ii. 4.
 ἔρπειν 32. 4 (?).
 ἔρχεσθαι,]ελθε 10. 7.
 ἔρως 1. iv. 10; 4. 14.
 ἐσλός 3. ii. 14.
 ἔσχατος 1. iii. 5.
 ἔσω 3. ii. 2.
 ἔτι 1. ii. 15.
 εὖ 1. iv. 15; 24. 2 (?).
 εὐθύδικος 5. 1.
 εὐθυπλοεῖν 1. iv. 18.
 εὐμενής 1. iv. 8.
 εὐπαλ[2. ii. 17.
 Εὐριπίδας 1. iv. 15.
 εὐρίσκειν 1. iii. 9; 4. 9.
 εὐρύς 3. ii. 13.
 ἔχειν 1. ii. 12 sch., iii. 14.

Ζανωνικός 4. 14.
 Ζεύς 22. 2. Διός 1. iii. 7.
 Ζανός Cerc. Fr. 2. 6.
 ζυγιστάτας 1. iii. 4.
 ζῶον 1. ii. 12 sch.

ἡ 1. ii. 6, 8, iii. 9, iv. 13; 4.
 4; 5. 5.

Θέμις 1. ii. 14.
 θεός 1. ii. 5, iii. 16.
 θήν 1. iii. 6.
 θυμός 3. ii. 8.

ιδεῖν 8. i. 1 (?); Cerc. Fr.
 4. 1.
 ἰέναι 1. ii. 6.
 Ἰλιάς 1. iii. 2.
 ἴμερος 4. 12.
 ἵππος 6. 3.
 ἰστάναι Cerc. Fr. 4. 2.
 ἰχνεύειν 5. 8.
 ἰχνευτάς 3. ii. 7.

καθίζειν 26. 3.
 καί, elided 1. iv. 8; 3. ii. 3.
 καὶ 3. ii. 11. χῶ 1. ii. 13.
 καὶ γάρ 10. 5. καὶ μάν 1.
 ii. 16.
 καιρός 2. ii. 5.
 Καλλιμέδων 5. 2.
 καλλίπυγος Cerc. Fr. 1.
 καλός 3. ii. 6; 39. 8.
 κανθός 3. ii. 3.
 κάρρον 1. iv. 15.
 κατὰ 1. iii. 16, iv. 18; 2.
 ii. 4.
 κατακλίνειν 1. v. 15.
 καταχλυοῦν 1. ii. 14.
 κέαρ 3. ii. 4; Cerc. Fr. 4. 3.
 κεν Cerc. Fr. 4. 1.
 κενός 4. 6.
 κενοῦν 1. ii. 9.
 Κερκίδας 4. 15.
 κίειν 1. iii. 9.
 κλάζειν 3. ii. 3.
 κνακός 3. ii. 11.
 κνώδαλον 3. ii. 7.
 κοινοκρατηρόσκυφος 1. ii. 10.
 κοιραν[22. 2.
 κολακεύειν 3. ii. 12.
 κορυ[3. iii. 13.
 κορυφά 3. ii. 9.
 κράγνος 3. ii. 12.

κραταίος 2. ii. 16 sch.
 κρατερός 2. ii. 15 (?).
 κριόμυξος Cerc. Fr. 5.
 Κρονίδας 1. iii. 10.
 κροτησίγομφος 2. ii. 4.
 κτέανον 1. ii. 8.
 κυανοπτέρυγος 1. iv. 6.
 κυβερνήν 1. iv. 11; 13. 3.
 κυδάλιμος 1. iii. 3.
 κυματίας 1. iv. 14.
 Κύπρις 1. iv. 18.
 κύων Cerc. Fr. 2. 6. Κύνων 4.
 16.
 κωλύειν 1. ii. 4.

λαίλαψ 1. iv. 13.
 λαμβάνειν 1. iii. 10; 10. 2, 13.
 λαμυρός 1. iv. 13; 2. iii. 20(?).
 λάρος 23. 2.
 λάχνα 3. ii. 10.
 λεβητοχάρων Cerc. Fr. 6.
 λέγειν 1. iii. 6, iv. 15; 10. 6.
 λευκός 3. ii. 9.
 λη[4. 1 sch.
 λῆν 1. v. 14.
 λίαν 1. iv. 7.
 λιπαρός 1. ii. 14.
 λύειν 1. iv. 12.
 λύμα 1. v. 12.
 λῶπον 1. iii. 13.

μαγίς Cerc. Fr. 8.
 μάλα 2. ii. 10.
 μάν 1. ii. 16; Cerc. Fr. 2. 1.
 μαυθάνειν 48. 2.
 ματεύειν 3. ii. 11, 12 sch.
 μεθιέναι, μεθέμεν 1. iii. 13.
 μελεδώνα 3. ii. 5.
 μέλειν 1. iii. 15, v. 14.
 μελίамβος 4. 17.
 μέλλειν 12. 4.
 μέν 1. ii. 12 sch., iv. 8; 2.
 i. 3 sch., ii. 13; 3. ii. 9, 14;
 8. i. 1; 13. 5.
 μέσσος 1. ii. 17; 25. 3.
 μέσφα 1. iii. 16.
 μετά 1. iv. 17.
 Μετάδως 1. iii. 15.
 μεταίσσειν 1. iv. 1.

μετεωροκόπος 1. iii. 13.
 μέχρι 32. 2.
 μή 1. iv. 19; 4. 7; 10. 6.
 μηδεῖς 1. v. 14.
 μήποτε 1. ii. 12.
 μήτε 1. ii. 15.
 μναμονεύειν 7. 3.
 μονάς 1. ii. 13.
 Μοῦσα 3. ii. 7.
 μουσικῶς 4. 9.
 Μυσοί 1. iii. 5.
 μύωψ 6. 2.

ναῦς 1. iv. 10.
 νεϊόθεν 1. iv. 4.
 νεμεσητός 1. iv. 2 (?).
 Νέμεσις 1. iii. 16.
 νέρθεν 43. 2.
 νεύειν 1. iii. 1.
 νεῦρον 2. ii. 15.
 νίκα 13. 6.
 νομίζειν 11. 1.
 νόος 2. iii. 17; 3. iii. 11 (?).
 νοῦς 1. ii. 6.
 νυ[1. v. 17.
 νῦν 3. ii. 9; 19. 5.
 νῶτον 2. ii. 16.

Ξένων 1. ii. 1, 2 sch.

ό, ή, τό. τοί 1. ii. 15. τῷ
 (= therefore: τοι Pap.)
 3. ii. 6. ό μέν, ό δέ 1. iii.
 12.
 ό, ή, τό (relat.). τῷ 1. iv. 8 (?).
 τοίς 1. iv. 12.
 όβολός 1. v. 15.
 όδούς Cerc. Fr. 2. 3.
 όδύνα 1. v. 13.
 οἶαξ 1. iv. 17.
 οἶκος 7. 3.
 όκα 1. iv. 18, v. 14.
 όκκα 1. ii. 6; 3. ii. 9.
 όλβοθύλακος 23. 2.
 όλβος 1. iv. 3 (?).
 όλεθρος 1. ii. 8.
 όλλύναι 1. ii. 11.
 "Ολυμπος 1. ii. 17.
 "Ομηρος 1. iii. 2.

όπά 1. ii. 15.
 όπάζειν 2. ii. 11.
 όπανίκα 1. v. 14.
 όπώρα 5. 8.
 όρεῖν 22. 3 (?).
 όρθός 1. iii. 1, 4.
 ός 1. ii. 12 sch.; Cerc. Fr. 4. 3.
 όσος 1. iii. 6.
 όταν 1. iii. 3.
 ότι 1. iii. 10.
 οὐ, οὐκ 1. iii. 4, iv. 15, v. 15;
 2. iii. 12 (?); 37. 2; Cerc.
 Fr. 2. 1.
 οὐδαμῇ 1. iii. 1.
 οὐδέ 1. ii. 12 sch., iii. 14.
 οὐδεῖς 3. ii. 6. οὐδέ εἶν 1. iii.
 14 (? οὐθέν Pap.).
 οὐδός 3. ii. 13.
 οὐθεῖς 1. iii. 14 (? 1. οὐδέ εἶν).
 οὐν 1. ii. 12, iii. 4, 8, 16, iv. 15.
 Οὐρανίδας 1. iii. 9.
 οὐράνιος Cerc. Fr. 2. 6.
 οὐριος 1. iii. 17, iv. 16.
 οὔτι 1. iv. 7; 3. ii. 2.
 οὔτος 1. ii. 9, iii. 2, 13, 14,
 16, 17, iv. 3, 10, 14, v. 15;
 2. iii. 11; 5. 1, 9; 10. 3.
 οὔτως 2. i. 3 sch.
 όφθαλμός 1. ii. 12 and sch.,
 13 sch.

Παιάν 1. iii. 15.
 παῖς 1. iv. 6.
 παλαιός 10. 11 (?).
 παλι . [25. 2.
 παλινεχυμένιτας 1. ii. 8.
 πάλος Cerc. Fr. 4. 3.
 πανθω[9. 5.
 παρά 1. iii. 6. παρα[54. 2.
 παραβλέπειν 1. ii. 13 sch.
 παράγειν 1. iii. 6.
 παραυγείν 1. ii. 13.
 παρείναι 22. 3.
 πάρος Cerc. Fr. 2. 1.
 πᾶς 1. ii. 5, iii. 11, v. 10 (?);
 3. ii. 5, 6; 9. 5 (?).
 πατήρ 1. iii. 12.
 πατρῶς 1. iii. 12 (= Cerc.
 Fr. 9).

πειθῶ 1. iv. 11, 17.
 πέλας 15; Cerc. Fr. 4. 2.
 πέλεσθαι, ἔπλεο 3. ii. 8.
 πενητυλίδας 1. ii. 2.
 πενία 2. iii. 18.
 πεπᾶσθαι 1. ii. 15.
 περί 1. iii. 13; 32. 3.
 περιαιωρεῖν 3. ii. 9.
 πηδάλιον 1. iv. 11.
 Πιερίδες 3. ii. 8.
 πικρός 1. ii. 1 sch.
 πιμελά 2. ii. 12.
 πιμελοσαρκοφαγεῖν 3. ii. 5.
 πλαστήγγιον 1. ii. 7.
]πλός 1. v. 10.
 πνεῖν 1. iv. 9.
 πνεῦμα Cerc. Fr. 2. 4.
 πόθος 1. iv. 13; 4. 11.
 ποιεῖσθαι 4. 7.
 ποῖος 1. iii. 8.
 ποκά 3. ii. 6; 39. 1.
 πολιο[9. 1.
 πολίτας 38. 4.
 πολλάκις 3. ii. 2.
 πολὺς 39. 5.
 πονηρός 5. 3.
 πορθμός 1. iv. 14, 18.
 ποτάγειν 1. ii. 2.
 ποτί 3. ii. 13; 4. 11, 13;
 Cerc. Fr. 2. 3.
 ποτιρέπειν 1. iii. 4.
 ποτιφ[2. iii. 18.
 πρᾶν 1. iv. 8.
 προβάλλειν 5. 5.
 προκοβ[1. v. 11.
 Προμαθεύς 41. 2.
 προορᾶν 3. ii. 13 sch.
 προσχορδεῖν (?) 48. 3.
 πυκινός 9. 3 (?).
 πυρός 1. i. 14 sch.
 πῶς 1. ii. 15, iii. 4, 10; Cerc.
 Fr. 4. 1.

ρέθος 28. 2 (?).
 ρεία 1. ii. 5.
 ρεῖν 1. ii. 3; 11. 2.

ρέπειν 1. iii. 3.
 ῥή[41. 4.
 ῥικνός 7. 2.
 ῥηποκιβδοτόκων 1. ii. 6.
 σάττειν Cerc. Fr. 4. 3.
 σεμνός 1. ii. 16.
 σιαγών 1. iv. 9.
 σιγηρός 9. 4.
 Σιωπεύς Cerc. Fr. 2. 1.
 σκεπτοσύνα 4. 6.
 σμιόθρεπτος 2. ii. 8.
 σκοπεῖν 17. 2.
 σκωπτῖλλιος (?) 4. 1.
 σοφία Cerc. Fr. 4. 2.
 σπλάγχχον 3. ii. 7.
 σπουδά 4. 7.
 σπυρός 1. i. 14 sch.
 στέρνον 3. ii. 4.
 στρέφειν 4. 8.
 συνδάκνειν Cerc. Fr. 2. 4.
 συντελεῖν 10. 4 (v. l. ἐκτελεῖν).
 συντον[62. 2.
 συσπλουτοσύνα 1. ii. 9.
 Συράκουσαι Cerc. Fr. 1.
 Σφαῖρος 5. 4.
 σφε 1. ii. 4.
 σφύξ 2. ii. 14 (?).
 σωφροσύνα 1. iv. 17.
 σῶφρων 1. iv. 11.
 τάλαντον 1. ii. 16.
 τᾶμος 3. ii. 14 and sch.
 ταραχά 1. v. 15.
 τάχα 41. 4.
 τε 1. ii. 1; 3. ii. 8, 12; Cerc.
 Fr. 2. 6.
 τεθνακοχαλκίδας 1. ii. 7.
 τεός 3. ii. 6.
 τέρμα 3. ii. 13.
 τήνος Cerc. Fr. 2. 2.
 τιθέναι 1. ii. 2.
 τίκτειν 1. iii. 11.
 τιμᾶν 1. iii. 17.
 τίς 1. ii. 4, iii. 9; 3. iii. 9 (?).
 τις 1. ii. 1 sch., 4, iii. 8, iv.
 5; 3. ii. 10, iii. 9 (?); 5. 5.

τοιότος 4. 5.
 τόκα 1. v. 16 (?).
 τόπος 4. 4.
 τρύξ Cerc. Fr. 4. 3.
 τύ, τίν (acc.) 3. ii. 6; (dat.)
 3. ii. 3.
 Τυνδάρεος 1. v. 16.
 τύπος 1. ii. 12 sch.
 τύχα 1. iv. 3.
 ὑμ[20. 6.
 ὑμῖς 1. iv. 3.
 ὑπό 3. ii. 7.
 Φαέθων 1. ii. 13.
 φάναι 1. iv. 5.
 φάσσα 30. 2.
 φέρειν 5. 8; 10. 5; 12. 3.
 φευξιπάμονος (?) 2. ii. 7.
 φίλος 2. iii. 16; 7. 4.
 φιλότιμος 2. iii. 18 (?).
 φόβος 1. v. 15; 4. 4.
 Φρυγία 1. iii. 5 (v. l. Βρυγία).
 φύλον 2. ii. 8.
 φυσαλέος 2. ii. 14.
 φυσην 1. iv. 5.
 φυσιᾶν 1. iii. 17.
 φυτεύειν 1. iii. 10; 10. 9.
 φῶς 1. iv. 1.
 χελώνα 7. 2.
 χῆλος Cerc. Fr. 2. 3.
 χρεμετίζειν 6. 3.
 χρή 24. 2.
 χρήζειν 1. v. 14.
 χρήμα 1. ii. 5.
 χρῆσθαι 1. iv. 18.
 χρόνος 3. ii. 12.
 ὁ 2. iii. 16.
 ὠλεσίσκαρπος 2. ii. 14.
]ακάρδιος 2. ii. 2.
]ηθρα 4. 1.
]λεννοτείου 8. i. 3.
]μοφλυακεῖν 4. 3.

(b) OTHER TEXTS.

(Numbers in thick type refer to papyri.)

α' 1087. 35, 43.
 ἀβρός 1091. label.
 αβρυανον (= ἀβροτόνον?) 1088. 68.
 ἄγειν 1076. 5.
 ἀγέννητος 1081. 48.
 ἀγήραος 1084. 8.
 ἀγκών 1099. 36.
 ἀγνωεῖν 1086. 26, 94, 97.
 ἀγρηγορεῖν 1081. 8.
 ἀγών 1083. 1. 2, 10.
 ἀγωνος 1087. 58, 60.
 Adam 1073. 4.
 ἀδάμας 1085. ii. 5.
 ἀδελφός 1076. 7; 1086. 85, 87.
 ἀδῆλος 1081. 34.
 ἄδρηστος 1085. ii. 1.
 Ἀδριανός 1085. ii. 6.
 αἰρεῖν 1085. ii. 21.
 αἴρ 1086. 7.
 ἀθάνατος 1084. 9, 16.
 ἀθετεῖν 1086. 63, 88.
 ἀθλεῖν 1087. 60.
 ἀθρεῖν 1083. 1. 20.
 αἶα 1091. label.
 Αἰγύς 1087. 59.
 Αἰγύπτιος 1088. 43, 60.
 Ἄιδος 1087. 41. Ἄιδον δέ 1087. 43.
 αἰεῖ 1086. 40, 64, 76.
 Αἰθιοπικός 1088. 58.
 αἶμα 1088. 21.
 αἰμάλωψ 1088. 3.
 Αἰνείας 1086. 33.
 αἰδῶλος 1086. 109, 111.
 αἶρων 1076. 19.
 Αἰσχύλος 1087. 4.
 αἰτεῖν 1091. label (?); 1099. 20.
 αἰτία 1086. 16.
 αἰτιατική 1087. 42, 44, 58.
 Αἴτην 1086. 50.

Αἰτωλοί 1087. 63.
 αἰχμάλωτος 1083. 1. 2.
 ἀκμή 1087. 62.
 ἀκοή 1081. 7.
 ἄκορος 1088. 49, 52.
 ἀκούειν 1081. 7, 35. ἀκούν-
 τως 1086. 72.
 ἄκρος 1086. 23.
 ἀωκή 1085. ii. 23.
 ἄλγος 1086. 56.
 ἀλεγεινός 1086. 56.
 Ἀλέξανδρος 1087. 49.
 ἀλήθεια 1089. 56.
 Ἀλκαῖος 1086. 112; 1087. 52.
 ἀλλά 1081. 17, 37; 1083. 1. 3, 19, 2. 4; 1086. 64, 69, 72, 92, 104; 1087. 55; 1089. 35, 61.
 ἀλλάσσειν 1087. 57.
 ἄλλος 1085. ii. 21; 1086. 74; 1088. 39, 52, 56.
 Ἀμαζονίς 1086. 104.
 ἄμι 1088. 14.
 ἄμυλος 1088. 5, 10.
 ἀμύσσειν 1085. ii. 10.
 ἀμφίβολος 1086. 93.
 ἀμφότερος 1085. ii. 15; 1099. 26. ἀμφοτέρως 1086. 112.
 ἄν 1083. 1. 17, 5. 2; 1086. 82; 1099. 25.
 ἀνά 1099. 14.
 ἀναδεικνύναι 1081. 31.
 Ἀνάσιος 1087. 57.
 ἄναξ 1085. ii. 1.
 ἀναπλάσσειν 1088. 41, 60.
 ἀναπτόριπτος 1086. 74.
 ἀναρπάζειν 1086. 36.
 ἀνάστημα 1086. 100.
 ἀναστρέφειν 1076. 13.
 Ἄνδριος 1086. 119.
 ἀνέκκλητος 1086. 73.
 ἀνέρχεσθαι 1089. 27.

ἄνευ 1083. 15. 2.
 ἄνθρωπος 1081. 20; 1088. 29.
 ἀνῆρ 1083. 5. 6.
 ἀνησον 1088. 67.
 annus 1073. 5 *et saep.*
 ἄντα 1085. ii. 25.
 ἀντειπεῖν 1089. 38.
 ἀντί 1086. 52, 54, 55, 60, 108; 1087. 7.
 Ἀντίκλεια 1086. 15, 17.
 ἀντικρύ 1089. 33.
 Ἀντίμαχος 1087. 43.
 Ἀντίνοος 1085. ii. 4, 9, 24, 27.
 ἀντίος 1085. ii. 37.
 ἀντιπαλαίειν 1099. 43.
 ἀντίπαλος 1087. 5.
 ἀντλεῖν 1099. 2.
 ἄνω 1086. 43.
 ἄξιος 1086. 79 (?); 1099. 45.
 ἀπαντᾶν 1086. 11, 18.
 ἄπας 1083. 1. 6; 1086. 59.
 ἀπάτη 1099. 19.
 ἀπάτωρος 1087. 50, 51.
 ἀπεικίως 1086. 76.
 ἀπίθανος 1086. 65, 79, 85, 87.
 ἀπό 1076. 17; 1081. 11, 13, 15, 18, 42; 1085. ii. 21, 22; 1086. 9, 48; 1087. 32, 39, 46; 1088. 21.
 ἀπογίγνεσθαι 1081. 12, 16.
 ἀποδέρκεσθαι 1083. 2. 1.
 ἀποδιδόναι 1087. 64.
 ἀποδιδράσκειν 1076. 31.
 ἀπόδυσσις 1099. 42.
 ἀποθνήσκειν 1076. 29; 1099. 6, 23.
 ἀπολλύναι 1076. 32; 1099. 46.
 Ἀπόλλων 1087. 12.
 ἀπολογία 1086. 11 (?).

ἀπολύεσθαι 1087. 3.
 ἀπόρροια 1081. 30.
 ἀποσπᾶν 1083. 4. 4.
 ἀποστέλλειν 1086. 58, 67.
 ἀποστροφή 1083. 1. 11.
 ἀπουσία 1086. 15.
 ἀπρεπῶς 1086. 70.
 ἄρα 1083. 1. 8.
 Ἀργειφοντιάδης 1085. ii. 9.
 ἀρεστός 1088. 8.
 Ἄρης 1086. 28.
 ἀριθμῆν 1089. 58.
 Ἄριμα 1086. 49.
 Ἀρίσταρχος 1086. 12, 16, 63, 88.
 ἀρμόζειν 1083. 1. 8.
 ἀρνεῖσθαι 1089. 40.
 ἀρπαγὸς 1087. 33, 35, 36.
 ἀρσενικόν 1088. 28.
 ἄρσην 1086. 31.
 ἀρχή 1081. 38; 1086. 69.
 Ἀρχιλόχος 1087. 39.
 ἄστρον 1083. 2. 4.
 ἄτε 1085. ii. 22.
 ἄτμενος 1087. 38.
 ἀτονεῖν 1089. 36.
 αὖ 1083. 2. 6.
 αὐγή 1083. 2. 5.
 αὐτέπαινος 1087. 17.
 αὐτοπρόσωπος 1086. 64, 86, 78.
 αὐτόπτης 1086. 100.
 αὐτόπτης 1086. 96.
 αὐτός 1076. 19, 27, 35; 1081. 30; 1084. 4; 1085. ii. 31; 1086. 23, 30, 46, 50, 58, 78, 92, 95, 105, 121; 1087. 4, 10; 1089. 41, 52; 1099. 25.
 αὐχένιος 1085. ii. 29.
 αὐχὴν 1085. ii. 20.
 ἀφαιρεῖσθαι 1099. 50.
 ἀφαμαρτάνειν, ἀπήμβροτε 1085. ii. 7.
 ἀφανής 1081. 28.
 ἀφθαρσία 1081. 15, 18.
 ἀφθαρτος 1081. 5, 17.
 ἀφισοῦν 1086. 22.
 Ἀφροδισία 1089. 27.

ἀφροντιστεῖν 1086. 95.
 ἀφροῦ νίτρον 1088. 33.
 ἀχλύειν 1085. ii. 12.
 ἀχώριστος 1086. 71.
 ἄψυχος 1089. 16.
 β' 1087. 48.
 βαδίζειν 1076. 4.
 βαίνειν 1083. 2. 3.
 Βάκχιος 1083. 1. 7.
 βάλλειν 1085. ii. 35.
 βαρυτονεῖν 1087. 99.
 βιάζεσθαι 1089. 34.
 βλέπτειν 1083. 18. 2.
 βλαστάνειν 1083. 1. 5.
 βολή 1083. 12. 2.
 βόστρυχος 1083. 2. 6.
 βούλεσθαι 1083. 1. 3, 19; 1085. ii. 8; 1086. 10; 1089. 40.
 βραδέως 1088. 50.
 βρυκᾶσθαι 1085. ii. 32.
 Cainan 1073. 16, 18, 23, 25.
 Cham 1073. 41.
 γαῖα 1085. ii. 11.
 γαμ[1083. 13. 1.
 γάμος Κήρκος 1087. 51.
 γάρ 1081. 38; 1083. 1. 5, 5. 4; 1085. ii. 7, 8; 1086. 31, 46, 65, 69, 71, 72, 74, 79, 85, 86, 95, 110, 111, 121; 1087. 7, 65.
 γε 1083. 1. 5, 18. 5; 1086. 49.
 γενεά 1081. 42.
 γενική 1087. 23.
 γένος 1083. 1. 4, 19.
 γεραίος 1089. 31, 34.
 γέρον 1089. 36.
 γῆ 1086. 42, 44, 54.
 γιγαντολέτας 1085. ii. 25.
 gignere 1073. 9 *et saep.*
 γίγνεσθαι 1081. 1, 11, 14, 19; 1084. 3, 7, 12; 1087. 49; 1088. 33.
 γιγνώσκειν 1083. 1. 4; 1086. 94, 97.

γλυκύ 1089. 44, 51, 54.
 γνωτός 1083. 1. 13.
 γονυκλινής 1089. 31.
 γοῦν 1086. 69.
 γράφειν 1086. 26.
 γρόνθος 1089. 18.
 γυνή 1086. 104.
 δαμάζειν 1085. ii. 7.
 δαμασῆνων 1085. ii. 3.
 Δάρδανοι 1086. 115.
 δαῦκος 1088. 50, 53, 65.
 δέ, ἄιδον δέ 1087. 43.
 δεικνύναι 1086. 16.
 δεῖν (bind) 1099. 44.
 δεῖν 1086. 42, 58, 71, 85; 1089. 41.
 δεινός 1085. ii. 17.
 δένδρεον 1085. ii. 22.
 δένδρον 1086. 6.
 δεξιτερὸς 1085. ii. 5.
 δεσπότης 1081. 36; 1089. 33.
 δευτερος 1086. 11. τὸ δ. 1089. 39.
 δῆλος 1083. 1. 1; 1086. 68, 96.
 δηλοῦν 1086. 10, 47.
 διά 1086. 4, 5, 7, 16, 17, 55, 56.
 διαβήτης 1086. 23.
 διάκτορος 1087. 32, 33.
 διασαφῆν 1087. 14.
 διαστέλλειν 1086. 115.
 διατάσσειν 1086. 92.
 διδόναι 1083. 17. 3; 1088. 44, 55, 61; 1089. 56.
 διέρχεσθαι 1081. 27.
 dies 1073. 4, 21, 34.
 διηγηματικός 1086. 59.
 Διονύσιος 1089. 28 *et saep.*
 δῖος 1087. 18.
 διπλῇ 1086. 55.
 δμῶς 1087. 53, 55.
 δοκεῖν 1086. 49.
 δόρυ 1083. 1. 10; 1085. iii. 2.
 δρᾶν 1083. 1. 1.
 δραχμή 1088. 4 *et saep.*
 δρόμος 1083. 1. 10.

δύνει 1076. 24.
δύνασθαι 1086. 59, 66.
δυσχερής 1099. 41.

έ 1087. 41.
έάν 1076. 5; 1083. 1. 18;
1088. 35.
έαυτοῦ 1086. 121; 1087. 14,
17; 1089. 31.
έγειρειν 1085. 11. 14.
έγκυλίνδειν 1099. 38.
έγχος 1085. 11. 5, 6.
έγώ 1076. 3, 15; 1081. 9;
1083. 1. 18, 4. 4, 18. 10;
1087. 7, 21, 64; 1089.
50.
έδεσμα 1086. 37.
έθνος 1076. 17.
εί 1083. 5. 2; 1086. 65, 66,
70, 78, 79, 81, 82; 1089.
40.
είδέναι 1081. 22; 1083.
18. 9.
είκάζειν 1086. 68.
είκός 1087. 2.
είναι 1081. 37, 39; 1083. 1.
9, 14, 15, 5. 4, 19. 2;
1085. 11. 22, 23 (ήεν);
1086. 5, 6, 22, 29, 30,
40, 46, 49, 50, 59, 67,
69, 71, 74-6, 80, 85, 94,
97, 100, 109, 111, 115;
1087. 2, 57 (έσθ' ότε);
1088. 36; 1089. 41, 44.
είπείν 1076. 1, 14; 1081.
10; 1083. 18. 10, 19. 8;
1086. 59, 65, 85; 1087.
28; 1089. 43.
είργειν 1083. 5. 5.
είς 1076. 16, 22; 1086. 104.
είς 1076. 21; 1081. 29;
1087. 13, 66; 1088. 26,
35; 1089. 52.
είσέρχασθαι 1089. 29.
είσπέμπειν 1099. 11,
είτα 1088. 43.
έκ, έκ 1076. 7, 20; 1083.
15. 3; 1085. 11. 5, 11, 20;

1086. 29, 39, 96, 120;
1087. 9, 19, 20.
έκαστος 1086. 90; 1088. 41,
59.
έκατέρωθεν 1086. 6.
έκείνος 1081. 40; 1086. 12,
77.
έκκλίνειν 1086. 74, 75.
έκπνείν 1083. 2. 6.
έκσαοῦν 1085. 11. 2.
έκτωρ 1087. 13.
έκών 1085. 11. 7.
έλαιον 1086. 4.
έλαφρός 1086. 113.
έλεγχος 1083. 1. 14.
έλενη 1091. label.
έλεος 1087. 4.
έλευθερίως 1089. 42.
έλκωμα 1088. 2, 9.
έλλέβορος 1088. 24, 30, 40.
έλλείπειν 1088. 55.
έμαντοῦ 1089. 53.
έμφαίνειν 1087. 9.
έμφανής 1081. 2.
έμφν[1083. 19. 9.
έμφυσάν 1088. 25, 34, 37.
έν 1083. 1. 9; 1084. 2, 14;
1085. 11. 34; 1086. 26,
31, 50, 74, 77; 1087. 29,
34, 35, 38, 41, 43, 50, 54,
59; 1088. 32, 43, 44, 61;
1089. 26, 57.
έναλείφειν 1088. 22.
έναντίος 1099. 53 (?).
ένδεικνύναι 1086. 100.
ένδοθεν 1088. 23.
ένεδρα 1099. 19.
ένείναι 1083. 1. 12. ένι 1086.
14; 1087. 97.
ένεκα 1086. 65. ένεκεν 1086.
88.
ένεργής 1088. 56.
ένεργητικός 1086. 53.
ένθεν 1087. 24 et saep.
ένθουσιωδώς 1086. 41.
ένιοι 1086. 26, 30.
έννοια 1081. 31; 1086. 78.
Ενος 1073. 10, 15, 17, 21.
έντός 1089. 28.

έντοσθεν 1085. 11. 19.
έξαναβαίνειν 1099. 27 (?).
έξαρτάν 1086. 23.
έξείναι 1083. 1. 17.
έξερείν 1083. 1. 3.
έξέρχασθαι 1086. 67.
έξής 1086. 115.
... εξία 1083. 17. 4.
έοικέναι 1086. 72.
έός 1085. 11. 36.
έπει 1086. 24.
έπειδήπερ 1086. 14.
έπείναι 1087. 22.
έπέρχασθαι 1089. 42.
έπί 1085. 11. 15, 27; 1086.
33, 41, 111.
έπιβάλλειν 1087. 40.
έπιμέλεια 1086. 39.
έπιρρείν 1086. 3, 4.
έπισκιάζειν 1086. 7 (?).
έπίστασθαι 1086. 80.
έπιτάσσειν 1086. 87, 90, 91.
έπιτέλλειν 1087. 5.
έπιφέρειν 1086. 56.
έπιχαράσσειν 1086. 30.
έπορνύναι, έπόρορε 1085. 11. 15.
έπος 1086. 94, 97.
έργάτης 1083. 1. 2.
έρειν 1086. 60, 105, 108;
1087. 26, 51, 59.
έρμής 1084. 3.
έρυκος 1087. 40.
έρχασθαι 1083. 1. 20, 4.
5 (?); 1086. 65.
έρωτάν 1086. 14.
ές 1085. 11. 19.
esse 1073. 3, 20, 34, 38.
έσχατος 1086. 117 (?).
έτερος 1086. 93, 94.
έτι 1081. 9; 1085. 11. 10;
1086. 32, 65; 1087. 3.
έτοιμάζειν 1089. 26.
εύά[.ως 1083. 2. 8.
εύγένεια 1086. 117.
εύζωμον 1088. 15.
εύθετείν 1086. 110; 1089. 39.
εύθώς 1088. 20.
Εϋπολις 1087. 46.
Εϋριπίδης 1087. 28, 59.

εὐρίσκειν 1076. 6; 1081. 26,
33; 1099. 40.
εὐστοχίη 1085. ii. 8.
εὐστραφής 1086. 111.
ἐφέξεσθαι 1085. ii. 3.
ἐφιστάναι 1088. 20.
ἔχειν 1081. 6, 35; 1083. 1.
5, 11. 2; 1085. ii. 4; 1086.
2, 23, 31, 70, 79, 82,
113; 1087. 62. ἔχεσθαι
1086. 78; 1089. 32.

filia 1073. 20.

filius 1073. 19, 40.

ζευγνύναι 1083. 13. 3.
Ζεύς 1084. 18, 25; 1086.
46, 64, 67.
Ζέφυρος 1085. ii. 14.
ζητ[1083. 23. 3.
ζητεῖν 1099. 39.
ζυῦρνα 1088. 39, 57.

ζ 1083. 2. 4; 1086. 37.
110; 1087. 62, 63; 1088.
26, 27, 30, 51.

η 1083. 2. 4.
ἡγείσθαι 1086. 92.
ἦδη 1099. 27.
ἡέλιος 1085. ii. 12.
ἦκειν 1083. 1. 6.
ἡλίκος 1088. 42, 60.
ἥλιος 1076. 25; 1083. 25.
ἡμεῖς 1076. 8, 18; 1083. 1.
9; 1086. 36; 1089. 45.
ἡμικοτύλιον 1088. 45.
ἡπατικός 1088. 48.
Ἡσίοδος 1087. 53, 56.
ἦτοι 1086. 36, 109.
ἦτορ 1091. 50.

θάλασσα 1085. ii. 13.
θάπτειν 1076. 26.
θαυμασμός 1086. 80.
θεά 1086. 94.
θεός 1081. 46; 1083. 1. 8;
1084. 7; 1085. ii. 24, 31.
θεραπεύειν 1088. 30.

θερμός 1083. 20. 1; 1088.
62.

Θεσσαλία 1086. 27.
θεωρεῖν 1099. 1.
θεωρία 1083. 1. 16.
Θηβαῖς 1087. 43.
θηκτός 1085. ii. 23.
θῆλυς 1086. 31, 32.
θήρ 1085. ii. 7, 10.
θηροφόνος 1085. ii. 31.
θνήσκειν 1081. 24 (?); 1083.
2. 5.
θολερός 1086. 5.
θοῶς 1085. ii. 26. θοώτερος
1085. ii. 1.
θυμοῦσθαι 1085. ii. 11.

ΐαμα 1083. 1. 14.
ΐβηρος 1087. 37.
ΐδεῖν 1083. 2. 7; 1086. 79;
1089. 43.
ΐδη 1086. 118.
ΐδιος 1086. 18.
ΐδού 1076. 15, 36; 1083. 2.
3; 1089. 33.
ΐέναι 1089. 42.
ΐερόν 1089. 59.
ΐκανῶς 1088. 56.
ΐκνεῖσθαι 1083. 3. 4.
ΐκτινος 1087. 60.
ΐμάς 1086. 46.
ΐμάσσειν 1086. 46.
ΐμάτιον 1088. 47.
ΐνα 1083. 19. 9; 1086. 66.
ΐππειος 1085. ii. 35.
ΐππική 1083. 1. 10.
ΐππος 1085. ii. 27; 1086. 31.
ΐρις 1086. 64, 65, 67, 70, 73,
76, 78, 80, 81, 86, 92, 97.
ΐρις 1088. 34.
ΐσίδωρος 1089. 27 *et saep.*
ΐσοετής 1086. 21.
ΐσος 1086. 22.
ΐσότης 1086. 24.
ΐστάναι 1085. ii. 12; 1086.
61; 1088. 21.
ΐσχαιμον 1088. 19.
καδμεία 1088. 4.

καθήκειν 1086. 39 (?).
καί, κοῦκ 1083. 1. 13. χούτ[
1083. 23. 2. καὶ γάρ 1086.
74, 86.
καίειν 1087. 65.
κακός 1089. 48.
καλεῖν 1087. 18; 1099. 25.
καλός 1083. 18. 7.
κανθαρίδες 1088. 14.
κάρδαμον 1088. 16.
κάρυον 1086. 64.
Καρχηδών 1099. 13.
καστόριον 1088. 27, 40.
κατά 1085. ii. 2, 30, 37;
1086. 13, 18, 42, 49, 58,
59; 1089. 58.
καταγίγνεσθαι 1086. 16.
κατακλίνειν 1088. 29.
κατακρίνειν 1099. 51.
κατανέμεσθαι 1086. 42.
κατασείειν 1085. ii. 21.
κατασπασμικός 1088. 68.
κατατύπτειν 1085. ii. 36.
καταφρονεῖν 1099. 22.
καταχρηστικῶς 1086. 46.
κατέναντα 1085. ii. 24.
κατέρχεσθαι 1089. 61.
κατηγορεῖν 1087. 30.
κατοικίζειν 1084. 14.
κατόπισθεν 1085. ii. 14.
κάτω 1083. 1. 15.
Κάωνος 1087. 44, 45.
Κελαινῶ 1084. 9.
κελεύειν 1089. 25.
κενταύρειον 1088. 59.
κεραυνύναι 1088. 55.
Κήκος γάμος 1087. 51.
κῆρυξ 1084. 8.
κινδυνεύειν 1076. 28.
κινησίφυλλος 1086. 9.
κίναμον 1088. 56.
Κλεώνυμος, 1087. 47.
κλόνος 1085. ii. 2.
κλυ[1083. 12. 2.
κλύειν 1083. 5. 6.
κλυτός 1085. ii. 24.
κόκκυγος 1087. 52.
κολλύριον 1088. 1, 42.
κολώνη 1086. 100.

κόμμι 1088. 6, 12.
 κονίη 1085. ii. 11, 34.
 κοπετός 1099. 9.
 κορυθαίολος 1086. 109.
 Κόρυθος 1087. 49.
 κορύσσειν 1085. ii. 5.
 κουφίζειν 1099. 37.
 Κρατίνος 1087. 37.
 κρίνειν 1086. 71.
 κρόκος 1088. 6.
 κρυπτός 1089. 26.
 κτᾶσθαι 1083. 5. 3.
 κύαμος 1088. 43, 61.
 κυλίειν 1099. 15.
 κύμα 1085. ii. 13.
 κύμινον 1088. 34.
 κυνία 1086. 113.
 κυρεῖν 1083. 1. 1.
 κύριος 1081. 25. κυρίως 1083.
 5. 3; 1086. 46.
 κώνειον 1088. 39.
 λαβροβόρος 1085. ii. 18.
 λαγχάνειν 1083. 30; 1087. 2,
 86.
 λαῖος 1085. ii. 4.
 λαλεῖν 1081. 9.
 λάλησις 1083. 1. 16.
 λαμβάνειν 1083. 1. 17; 1086.
 30, 42.
 Lamech 1073. 32, 35.
 λανθάνειν 1084. 2 (?).
 λαοξοϊκός 1086. 22.
 λαός 1086. 79.
 λάσιος 1087. 39, 40.
 λάσιος 1085. ii. 20.
 λεαίνειν 1088. 58.
 Λεάνδριος (l. Μαϊάνδριος?) 1087.
 45.
 λέγειν 1081. 26; 1083. 18.
 9; 1086. 4, 36, 57, 67,
 70-2, 76, 78, 82, 86, 96,
 111, 113; 1087. 10, 29;
 1089. 33.
 λείος 1088. 19, 29, 37, 41.
 λέξις 1087. 52.
 λεπίς 1088. 11.
 λεπτική 1088. 14.
 λεπτός 1088. 8.

λευκός 1088. 24.
 Λεύκων 1087. 54.
 λέων 1085. ii. 3.
 λη() 1083. 15. 3.
 λήψις 1088. 45.
 λιθακός 1087. 47, 48.
 λίθος σχιστός 1088. 5.
 λόγος 1086. 53, 68.
 λοιπός 1086. 43, 116; 1089.
 45.
 Λοκροί 1087. 63.
 λύειν 1081. 3.
 Λύκος 1084. 13.
 Δυκόφρων 1087. 86 (?).
 λυμαίνειν 1099. 17 (μαινουσα
 MS.).
 λωτός 1086. 36.
 Μάγνης 1086. 9.
 Μαγνησία 1086. 8.
 μαθητής 1081. 25 (?).
 Μαϊάνδριος (? Δεάνδριος Pap.)
 1087. 45.
 μαίνεσθαι 1085. ii. 13.
 μακάρων νήσοι 1084. 14.
 Μακεδονία 1086. 27.
 Maleleel 1073. 24.
 μάλλον 1085. ii. 10; 1086.
 72, 95. μάλιστα 1086. 14.
 μαυθάνειν 1083. 1. 5; 1085.
 ii. 26.
 μάνα 1088. 21.
 μαυτείον 1083. 1. 13.
 manus 1073. 29.
 μάρτυρος 1087. 22.
 μαστίειν 1085. ii. 15.
 μαστίξ 1085. ii. 16.
 μάχεσθαι 1087. 64.
 μάχη 1083. 1. 9; 1087. 95.
 μέγας 1085. ii. 20. μεγάλως
 1086. 52, 54.
 μεγέματος 1085. ii. 9.
 μελάνθιον 1088. 16.
 μέλας 1083. 2. 6; 1088. 31, 40.
 Μέλητος 1087. 29.
 μέλι 1088. 51, 54.
 μελίκρατον 1088. 61.
 μέλλειν 1081. 39.
 μέλος 1085. ii. 22; 1099. 45.

μεμπτός 1083. 1. 19.
 μέμφεσθαι 1087. 8; 1099. 21.
 μέν 1081. 49; 1083. 1. 6, 9,
 19. 8; 1085. ii. 4, 21, 28,
 1086. 63, 70, 78, 93, 95.
 μένειν 1081. 17.
 μέντοιγε 1086. 49.
 μέρος 1086. 60.
 μέσος, κατὰ μέσον 1089. 59.
 μετά 1088. 42, 51, 53, 58.
 μετανοεῖν 1089. 37.
 μετωρίζειν 1086. 32 (?).
 μέτρησις 1083. 1. 15.
 μέχρι 1076. 24.
 μή 1081. 22; 1083. 18. 7;
 1086. 7, 66, 97; 1087.
 56; 1089. 34, 39, 46.
 μηδέποτε 1089. 51.
 μήλιος 1088. 1.
 Μηνίς 1087. 62.
 μήτηρ 1086. 13; 1087. 80(?).
 μιγνύναι 1088. 67.
 μίμνειν 1085. ii. 3.
 μίσγεσθαι 1084. 10, 18.
 μοῖρα 1099. 24.
 μολύβδιον 1086. 23.
 moriri 1073. 22, 36.
 μουσική 1083. 1. 12.
 μυθεῖσθαι 1086. 57.
 μῦθος 1086. 57.
 μυκτῆρ 1088. 21, 26, 32 (μυκ-
 τήρεσσιν), 35.
 μυρσίνη 1088. 64.
 νάρδος 1088. 49, 53, 57.
 νεκρός 1087. 66.
 νέος 1089. 41. νεώτερος 1086.
 49.
 νέφος 1085. ii. 12.
 νεώς 1089. 29.
 νήσοι μακάρων 1084. 15.
 νήστης 1088. 44.
 νικᾶν 1087. 60.
 νίτρον ἀφροῦ 1088. 33.
 Noe 1073. 38, 40.
 νοεῖν 1086. 58, 120.
 noster 1073. 29.
 σύμφη 1083. 1. 7; 1091. 53.
 νυμφίος 1083. 1. 6.

νῦν 1083. I. 5; 1086. 47.
 νύξ 1083. 2. 4.
 νῶτον 1085. II. 22; 1086.
 22.
 ξανθός 1099. 48.
 Ξενοφάνης 1087. 41.
 ξηραίνειν 1088. 43.
 ξηρός 1088. 36. ξηρότερος
 1088. 35.
 ξύλον 1087. 40.
 ὁ, ἡ, τό, ὃ γε 1083. I8. 5. ὁ
 δέ 1084. 2, I2, I8; 1085.
 II. 26; 1086. I5; 1089.
 38. ὁ μέν . . . ὁ δέ 1085.
 II. 21-2; 1086. I03-4.
 ὁβολός 1088. 38, 39, 49.
 ὅδε 1083. I. 20, 2. 6, 4. 5.
 ὁδός 1083. 5. 5, I9. 9 (?).
 ὁδοὺς 1083. I. II.
 Ὀδυσσεύς 1086. I3.
 ὄζαινα 1088. 28.
 ὅθεν 1086. 33, I12.
 οἰκίος 1086. 80, 91. οἰκείως
 1086. 79.
 οἰκέτης 1087. 55.
 οἶκημα 1076. 22.
 οἶκο[1083. 26. 2.
 οἶος, οἶα 1085. II. 25. οἶον
 1086. 57, 94, I11.
 Οἶνεύς 1083. I. I9.
 οἴχεσθαι 1083. 2. 3.
 ὀλισθάνειν 1099. 4.
 ὀλολυγμός 1099. I0.
 ὄλος 1081. 36; 1086. 42.
 ὄμανλος 1083. I. 8.
 Ὀμηρος 1086. 49, 67.
 ὀμιλεῖν 1086. I3.
 omnis 1073. 3, 20, 34.
 ὀμνύειν 1089. 49.
 ὀμόθριξ 1086. 21.
 ὁμοιος 1085. II. 23; 1086.
 25, 37; 1087. I8. ὁμοίως
 1086. I08.
 ὁμοιοῦν 1086. 64, 96.
 ὄνειρος 1086. 58, 59.
 ὄνομα 1087. 9.
 ὀνομάζειν 1086. 8, 24.

ὄνυξ 1099. I6.
 ὀξύς 1086. I11; 1087. 62.
 ὀξέως 1086. I10.
 ὀξύθηκτος 1087. 63.
 ὀπιον 1088. 6, I1, 40, 67.
 ὀπλή 1085. II. 36.
 ὀποίος 1083. I. I7.
 ὀπός 1088. 38.
 ὀπου 1086. I06.
 ὀπτός 1088. 33.
 ὀπωσδήποτε 1086. 46.
 ὄραν 1083. 4. 6; 1086. 7.
 ὄρεοσέλινον 1088. 63.
 ὀρίνεσθαι 1085. II. I0.
 ὄρμᾶν 1086. 41.
 ὄρνις 1086. I9.
 ὄρος 1086. 50.
 ὄροφή 1099. I4.
 ὄρχις 1083. I. I1.
 ὄρχησις 1083. I. I5.
 ὄς 1076. 5; 1083. I. I7, I8.
 9; 1084. I3; 1085. II. I;
 1086. 6, I6, 23, 30, 49,
 50, 71, 74, 95; 1087. 32,
 39, 46; 1089. 53.
 ὅσσε 1085. II. I7.
 ὅστις 1083. I. 4 (ᾧτου), 20,
 I8. I0.
 ὅταν 1086. 68, I11.
 ὅτε 1085. II. I3; 1086. 45;
 1087. 57.
 ὅτι 1084. 4; 1086. I1, I6,
 I7, 28, 42, 47, 55, 58, 63,
 65, 67, 76, 94, 95, 97, 98,
 I08.
 οὐ, οὐκ 1081. I6, 37; 1083.
 I. 5, I3; 1086. 3, 59, 69,
 72, 74, 77, 80, 94, 95;
 1087. 55, 96.
 οὐδέ 1083. 2. I; 1085. II. 7;
 1087. 97; 1089. 54.
 οὐδέις 1086. 32.
 οὐδέποτε 1086. 63.
 οὐδέπω 1099. 47.
 οὖν 1081. 25; 1086. 80, 87;
 1089. 25, 47.
 οὐνεκα 1083. 4. 5.
 οὐρά, 1085. II. I5.
 οὐρανός 1083. I. I4.

οὐς 1081. 6, 35.
 οὐτάζειν 1085. II. 7.
 οὗτος 1083. I. I7, I9. 4, 23.
 2 (?); 1086. 29, 32, 37,
 39, 42, 52, 53, 63, 66, 70,
 72, 74, 75, 77, 86, 88,
 90, 92, 93, 98-100, I03;
 1087. 49, 84; 1088. 44;
 1089. 58. οὕτως 1086.
 I9, 22, 42, 45, 52, 53,
 I13; 1087. 29.
 οὐχί 1083. I. I9.
 ὄφρα 1085. II. 30.
 ὀφρύς 1085. II. I7.
 ὄχος 1083. I3. 2.
 παθητικός 1086. 53.
 παῖς 1083. I. 7, I8.
 πάλη 1083. I. I0; 1087.
 2 (?).
 πάλιν 1086. 81; πάλι 1086.
 97.
 πάμπαν 1085. II. I8.
 πάνακες 1088. 49, 52.
 πανταρχής 1091. 70.
 παππαπαππαπαῖ 1083. I9. 6.
 παρά 1086. 36, 60, 67; 1087.
 37, 39, 41, 52-5, 57.
 παράγειν 1086. 65.
 παραγίγνεσθαι 1076. I0; 1086.
 64, 86.
 παραιθον (? πύρεθρον) 1088. I5.
 παρακαλεῖν 1086. 31.
 παραναφωνεῖν 1086. 43.
 παράταξις 1086. 31.
 παρεῖναι 1083. I. 4, 2. 7.
 παρέπεσθαι 1087. 98.
 παρηγορικῶς 1086. I3.
 Πάρις 1087. 50.
 πάρος 1085. II. 25.
 παρώνυμος 1087. 22.
 πᾶς 1076. 33; 1081. I0;
 1083. I. 8, I3; 1085.
 II. 29; 1086. I7 (διὰ παν-
 τός), 88, I00 (?); 1087.
 I (?), 66.
 πατήρ 1081. 34, 37, 38, 46;
 1084. I3; 1086. 70-2.

παφ[1083. 20. 1.
 πειράν 1085. ii. 8.
 πέμπειν 1086. 64.
 πέντε 1089. 57.
 πέραν 1081. 7.
 περί 1083. 18. 6; 1087. 10.
 περικεφαλαία 1086. 110.
 περιτιθέναι 1086. 68.
 Περσεφόνη 1099. 49.
 πέτεσθαι 1086. 20.
 Πηγιός 1086. 3-6.
 Πηνελόπη 1086. 14.
 Πήρεια 1086. 27.
 Περία 1086. 26, 27.
 πιθανώς 1087. 12.
 πικρός 1088. 64.
 Πίνδαρος 1086. 50; 1087.
 26.
 πίνειν 1088. 44, 51, 55, 61.
 πίπτειν 1085. ii. 34; 1099.
 12.
 Πισιδία 1086. 49.
 πίσσα 1088. 17.
 πίστις 1081. 32.
 πλανοῦν 1081. 21; 1086. 26.
 πλατεία 1076. 20.
 πλατύς 1085. ii. 35.
 πλείστος 1087. 19.
 πλευρά 1085. ii. 16.
 πληγή 1088. 2.
 πληθύνειν 1087. 34.
 πληθυντικῶς 1086. 98 (?).
 πλήν 1087. 18.
 πλήσσειν 1086. 46.
 πλύνειν 1088. 5.
 ποιεῖν 1084. 16; 1086. 12,
 32, 66; 1088. 41, 42;
 1089. 48.
 ποιητής 1086. 58, 99.
 ποικίλλειν 1087. 88 (?).
 ποικίλος 1086. 109, 110.
 ποιο . . . 1087. 9.
 πόλεμος 1086. 29, 77.
 Πολίτης 1086. 66, 69, 72, 76,
 79, 80, 82, 91.
 πολίτης 1086. 92.
 πολύκλυστος 1085. ii. 13.
 πολυπίδακος 1087. 36.
 πολύπος 1088. 32.

πολύς 1076. 1; 1081. 2, 4;
 1085. ii. 18 (?).
 πολυσκαρθμος 1086. 104.
 πολυσκάριστος 1086. 105.
 πορεύεσθαι 1076. 11; 1086.
 42; 1089. 36; 1099. 5.
 Ποσειδέων 1084. 11.
 πόσις 1083. 9. 3.
 postquam 1073. 9, 17.
 ποταμός 1086. 2, 7.
 τότε 1086. 79.
 ποτέ 1083. 2. 8; 1085. ii. 1;
 1086. 76.
 πότημα 1088. 48, 63, 66.
 πούς 1085. ii. 10; 1086. 54,
 118; 1088. 46.
 Πραξιφάνης 1086. 12.
 πράσον 1088. 22.
 πράσσειν 1086. 59, 87.
 πρέπειν 1083. 1. 9; 1086.
 68, 80(?). πρεπόντως 1086.
 70, 82.
 πρεσβύτερος 1086. 84 (?).
 πρό 1088. 45.
 προερεῖν 1086. 96.
 προέρχεσθαι 1087. 20.
 πρόθεσις 1086. 55.
 προῖεναι 1085. ii. 6.
 προκαθῆσθαι 1089. 46.
 προλούειν 1088. 45.
 προπάτωρ 1081. 38, 41, 46.
 προσπετῶς 1085. ii. 34.
 πρὸς 1081. 10(?); 1083. 1. 9,
 2. 5; 1085. ii. 38; 1086.
 11, 12, 28, 43, 47, 66, 72,
 98; 1087. 64; 1088. 1,
 8, 28, 32, 38, 46, 48;
 1089. 35; 1099. 7, 24.
 προσήκειν 1086. 76.
 πρόσθεν 1083. 6. 1.
 προσκυνεῖν 1089. 30.
 προστιθέναι 1083. 1. 18.
 προσφατώτερον 1088. 25.
 προσφιλέστατος 1083. 7. 1.
 πρότερος 1086. 11, 18. πρό-
 τερον 1086. 66.
 προτιθέναι 1088. 47; 1089.
 58.
 πρόφρων 1083. 2. 7.

πρώτος 1085. ii. 6. πρώτων
 1086. 63. πρώτα 1083.
 1. 3.
 πρωτότυπος 1087. 23.
 πταρμικός 1088. 24.
 πτώσις 1086. 108.
 πτωχός 1076. 9.
 πυγμάχος 1085. ii. 37.
 πυγμή 1083. 1. 11.
 πύλη 1086. 98.
 πύματος 1085. ii. 32.
 πυνθάνεσθαι 1083. 1. 6.
 πῦρ 1085. ii. 17; 1086. 42;
 1087. 65.
 πύρεθρον (? παραιθον Pap.)
 1088. 15.
 πυρκαϊά 1099. 21.
 πῶς 1081. 25, 32.
 qui 1073. 4, 35.
 quingenti 1073. 39.

ῥα 1085. ii. 26.
 ῥάδιος 1086. 74.
 ῥαντίζειν 1099. 3.
 ῥεῦμα 1088. 1, 8.
 ῥήγνυναι 1085. ii. 28.
 ῥίπτειν 1089. 31.
 ῥινψάσπιδος 1087. 45, 46.
 ῥυτήρ 1085. ii. 4.
 ῥῶσις 1087. 13.

Σάτυρος 1083. 1. 6.
 σελήνα[1083. 2. 2.
 σελήνη 1089. 41 (?).
 Sem 1073. 41.
 Σεραπειὸν 1089. 25.
 Σεράπης 1089. 34, 48 (?).
 σέσελι 1088. 57 (?).
 Seth 1073. 9.
 σεύεσθαι 1085. ii. 26.
 σημαίνειν 1086. 91, 93.
 σημείον 1086. 28, 47, 83, 98,
 107, 114.
 σημειοῦν 1086. 17.
 Σικελία 1086. 50.
 Σίλλοι 1087. 41.
 σίλφιον 1088. 38.

Σιμωνίδης 1087. 31, 39.
 σίναπι 1088. 16.
 Σιπύλιος 1083. 20. 2 (?).
 σκαρβμός 1086. 105.
 σκεπάειν 1088. 47.
 σκηνή 1087. 19.
 σκιά 1088. 43.
 σός 1089. 50.
 Σοφοκλῆς 1087. 35.
 σοφός 1083. 5. 6. σοφῶς
 1083. 3. 2.
 σπάρτον 1086. 23.
 speciosus 1073. 48.
 σπέος 1084. 2.
 σπέρμα 1088. 15, 65.
 σταφυλή 1086. 22, 24.
 στένειν 1083. 25. 3 (?); 1086.
 52, 54.
 Στησίχορος 1087. 48.
 στίμι 1088. 10.
 στόμα 1085. ii. 18.
 στόμαχος 1085. ii. 28.
 στρατιώτης 1087. 19.
 στροβείν 1083. 3. 2.
 στρόβιλος 1088. 55.
 στρούθειον 1088. 26.
 Στρυμόνιος 1085. ii. 14.
 στρωμή 1089. 37.
 Στύξ 1086. 3.
 σύ 1076. 10; 1083. i. 17,
 18. 6; 1086. 86(?); 1089.
 36, 47, 50, 59.
 συγκοιμᾶν 1084. 6.
 σύκειον (l. σίκνος?) 1088. 36.
 συμμίσγεσθαι 1086.
 συμπίπτειν 1087. 23.
 σύν 1089. 27, 35, 41.
 συνακολουθεῖν 1086. 10 (?).
 συναράσσειν 1085. ii. 19.
 σύνδενδρος 1086. 10.
 συνετώματος 1086. 15.
 συνεχής 1087. 7.
 συνήθεια 1086. 18.
 συντινάσσειν 1089. 8.
 σύσκιος 1086. 6 (?).
 σφέτερος 1085. ii. 16.
 σχῆμα 1087. 8.
 σχηματίζειν 1086. 47.
 σχιστός λίθος 1088. 5.

Σωκράτης 1087. 29.
 σωλήνος 1087. 56.
 σῶμα 1087. 66.
 σωτήρ 1081. 27.
 τάλαντον 1089. 57.
 τανυπτέρυγος 1087. 30.
 ταχύς 1086. 19.
 τε 1081. 4; 1083. i. 14, 3.
 3; 1085. ii. 24; 1087.
 20, 46.
 τείνειν 1087. 61.
 τέκνον 1089. 38.
 τελο[1083. 35.
 Τέμπη 1086. 6.
 τένων 1085. ii. 28 (?).
 τεταρταῖος 1088. 38.
 τετραζυγής 1083. 13. 2.
 Τεύκρος 1087. 56.
 τέχνη 1083. i. 8.
 Τήμενος 1087. 29.
 Τηϋγέτη 1084. 17.
 τιθέναι 1087. 42, 44.
 τίς 1083. i. 1, 4, 3. 3; 1089.
 36.
 τις 1081. 19; 1083. 2. 4;
 1086. 37, 64, 68; 1089. 44.
 Τιταρήσιος 1086. 2, 5.
 τοῖος 1085. ii. 3.
 τοιόσδε 1083. i. 2.
 τόκος 1089. 60.
 τολμᾶν 1086. 66.
 τόνος 1087. 58.
 τοξική 1086. 120.
 τόπος 1086. 41; 1088. 18.
 τότε 1089. 31.
 τραγοπώγωνος 1087. 37.
 tres 1073. 40.
 τρηχαλέος 1085. ii. 11.
 τρίβειν 1088. 25, 28; 1088.
 34, 36, 44.
 τριώβολον 1088. 6, 11, 33,
 67.
 Τροίξηνος 1087. 24.
 Τρῶες 1086. 108, 115.
 Τρῶος 1087. 55, 56.
 τρωκτός 1086. 25 (?).
 τυγχάνειν 1081. 5 (?).
 τυμβεύειν 1083. 12. 4.

τύπτειν 1085. ii. 10.
 Τυφώεις 1085. ii. 25; 1086.
 45, 48.
 Τωβίας 1076. 2, 12.
 ὑγρός 1088. 17.
 ὑδρωπικός 1088. 63.
 ὕδωρ 1086. 3; 1088. 7, 13,
 42.
 υἱός 1076. 3; 1086. 70;
 1087. 49.
 ὑμείς 1081. 32; 1087. 20.
 ὑοσκύαμος 1088. 39, 66.
 ὑπάρχειν 1076. 34.
 ὑπέρ 1086. 69; 1089. 56.
 ὑπερβολή 1087. 13.
 ὑπεροχή 1087. 8.
 ὑπηρετής 1083. i. 7.
 ὑπνωτικός 1088. 66.
 ὑπό 1085. ii. 17; 1086. 49,
 50, 53, 64, 81, 92.
 ὑπόκρισις 1086. 65 (ἀπόκρ.
 Pap.).
 ὑπομένειν 1086. 29.
 ὑποστένειν 1086. 45.
 ὕπτιος 1088. 29.
 ὕστατος 1083. 5. 4.
 ὑψηλός 1089. 8.
 vivere 1073. 4 *et saep.*
 φαίνεσθαι 1081. 29, 33; 1086.
 81.
 φακός 1088. 46.
 φάναι 1086. 15, 33, 50, 69;
 1087. 39, 46, 48, 85.
 φάος 1085. ii. 12; 1091. label.
 φῶς 1081. 29; 1083. 2. 3.
 φεύγειν 1085. ii. 2; 1086.
 33.
 φηλήτης 1084. 4 (φιλ. Pap.).
 φθορά 1081. 3, 13, 23.
 φιλησίμως 1084. 5.
 Φινεύς 1087. 34. Φινεύς α'
 1087. 35.
 Φλάκκος 1089. 25, 35, 40,
 42, 55.
 Φλεγέθων 1085. ii. 17.
 φλοιός 1088. 36.

φόβος 1086. 28, 30.
 Φώινξ 1083. 4. 6, 14. 3,
 19. 8.
 φοιτᾶν 1086. 40.
 Φράτερες 1087. 54.
 φρουῖδος 1083. 2. 1.
 Φρύξ, 1087. 81.
 φυγᾶς 1083. 2. 8.
 φυγή 1086. 29.
 φυρᾶν 1088. 22.
 φων[1083. 5. 2.

 χαλινός 1085. ii. 4.
 χαλκήρεος 1085. ii. 6.
 χαλκίτις 1088. 19.
 Χάλυβος 1087. 27, 28.
 Χάος 1099. 52.
 Χάροπος 1087. 26.
 χείρ 1087. 35, 36, 46.
 χθών 1083. 2. 2; 1085. ii. 30.

χολοῦσθαι 1086. 46.
 χορός 1083. 1. 6.
 χρῆ 1083. 1. 1.
 χρῆζειν 1083. 1. 18.
 χρῆμα 1089. 26.
 χρησιμεύειν 1086. 33.
 χρῆσθαι 1088. 17, 19, 31
 (χρησόν).
 χρηστός 1086. 43, 112;
 1088. 68.
 χρόνος 1083. 17. 2; 1086.
 58.
 χρυσάορος 1087. 25.
 χρυσόπαστος 1086. 113.
 χρυσός 1089. 57.
 χυλός 1088. 22, 23, 60.
 χώεσθαι 1086. 45.
 χώρα 1086. 8.
 χωρίζειν 1086. 72.
 χωρίς 1086. 75, 101; 1088.
 41, 59.

ψεύδεσθαι 1083. 1. 13.
 ψιλῶς 1086. 65.
 ψιμύθιον 1088. 4, 12.
 ψώμισμα 1088. 39.

 ὦ 1083. 4. 1; 1086. 71.
 ὦδῆ 1083. 1. 12.
 ὠδίσ 1083. 4. 3 (?).
 ὠκα 1085. ii. 30.
 ὠκέως 1086. 55.
 ὦν 1088. 58.
 ὦρα 1088. 46.
 ὥς 1081. 13, 18; 1085. ii.
 12, 13; 1086. 14, 19, 45,
 67; 1087. 4, 6, 24, 58,
 63, 85.
 ὠσαύτως 1088. 27, 31.
 ὥσπερ 1086. 4.
 ὥστε 1086. 7, 22, 42, 78.

II. EMPERORS.

AUGUSTUS.

θεὸς καὶ κύριος Αὐτοκράτωρ 1143. 4.

TIBERIUS.

Τιβέριος Καῖσαρ Σεβαστός 1124. 21, 23.

CLAUDIUS.

θεὸς Κλαύδιος 1144. 8.

DOMITIAN.

Αὐτοκράτωρ Καῖσαρ Δομιτιανὸς Σεβαστὸς Γερμανικὸς 1105. 22.

VESPASIAN.

θεὸς Οὐεσπασιανός 1112. 12.

TRAJAN.

Αὐτοκρ. Καῖς. Νέρουας Τραιανὸς Σεβ. Γερμ. Δακικὸς 1155. 15.

HADRIAN.

θεὸς Ἀδριανός 1119. 15.

Ἀδριανός 1085. ii. 6.

ANTONINUS PIUS.

Ἀντωνίνος Καῖς. ὁ κύριος 1123. 17.

MARCUS AURELIUS AND VERUS.

Ἀντωνίνος καὶ Οὐῆρος οἱ κύριοι Αὐτοκρ. 1132. 18.

MARCUS AURELIUS.

Αὐτοκρ. Καῖς. Μάρκος Αὐρήλιος Ἀντωνίνος Σεβ. Ἀρμενιακὸς Μηδικὸς Παρθικὸς Γερμ. Μέγιστος 1128. 28.

Αὐρήλιος Ἀντωνίνος Καῖς. ὁ κύριος 1128. 11.

COMMODUS.

Αὐτοκρ. Καῖς. Μάρκος Αὐρήλιος Κόμμοδος Ἀντωνίνος Σεβ. Ἀρμ. Μηδ. Παρθ. Σαρματικὸς Γερμ. Μέγιστ. 1127. 31.

Αὐρήλιος Κόμμοδος Ἀντωνίνος Καῖς. ὁ κύριος 1110. 5, 7, 20.

SEPTIMIUS SEVERUS, CARACALLA, AND GETA.

Αὐτοκρ. Καίσαρες Λούκιος Σεπτίμιος Σεουήρος Εὐσεβῆς Περτίναξ Ἀραβικὸς Ἀδιαβηνικὸς Παρθ. Μέγιστ. καὶ Μάρκος Αὐρήλιος Ἀντωνίνος Εὐσεβ. Σεβαστοὶ καὶ Πούβλιος Σεπτίμιος Γέτας Καῖς. Σεβ. 1113. i. 20, ii. 12.

Λούκιος Σεπτίμιος Σεουήρος Εὐσεβ. Περτίναξ καὶ Μάρκος Αὐρήλιος Ἀντωνίνος Εὐσεβ. Σεβαστοὶ καὶ Πούβλιος Σεπτίμιος Γέτας Καῖς. Σεβ. 1113. ii. 8.

MAXIMINUS AND MAXIMUS.

Αὐτοκρ. Καῖς. Γάιος Ἰούλιος Οὐῆρος Μαξιμίνος Εὐσεβ. Εὐτυχῆς Σεβ. Γερμ. Μέγιστ. Δακ. Μέγιστ. Σαρματικὸς Μέγιστ. καὶ Ἰούλιος Οὐῆρος Μάξιμος Γερμ. Μέγιστ. Δακ. Μέγιστ. Σαρμ. Μέγιστ. ὁ ἱερώτατος Καῖς. Σεβ. υἱὸς τοῦ Σεβαστοῦ 1114. 17.

Imperator Caesar Gaius Iulius Verus Maximinus Pius Augustus Germanicus Maximus Dacicus Max. Sarmaticus Max. et Gaius Iulius Verus Maximus Germ. Max. Dac. Max. Sarm. Max. Caesar sanctissimus Augustus filius Augusti 1114. 1.

PHILIPPI.

Μάρκοι Ἰούλιοι 1119. 22, 24, 28.

GALLI.

Αὐτοκρ. Καίσαρες Γάιος Οὐίβιος Τρεβωνιανὸς Γάλλος καὶ Γάιος Οὐίβιος Ἀφίνιος Γάλλος Οὐελ-δουμανὸς Οὐολουσιανὸς Εὐσεβεῖς Εὐτυχ. Σεβ. 1119. 5, 13.

PROBUS.

κύριοι ἡμῶν Μάρκος Αὐρήλιος Πρόβος Εὐσεβ. Σεβ. 1115. 17.

NUMERIANUS (?).

ἔτος β 1115. 20.

DIOCLETIAN AND MAXIMIAN.

κύριοι ἡμῶν Διοκλητιανὸς καὶ Μαξιμιανὸς Σεβαστοὶ καὶ οἱ κύριοι ἡμῶν Κωνστάντιος καὶ Μαξιμιανὸς οἱ ἐπιφανέστατοι Καίσαρες 1121. 28.

ἔτος θ καὶ η καὶ α 1140. 5.

CONSTANTIUS AND GALERIUS.

οἱ κύριοι ἡμῶν Αὐτοκρ. Κωνστάντιος καὶ Μαξιμιανὸς Σεβαστοὶ καὶ Σεουήρος καὶ Μαξιμῖνος ἐπιφανέστατοι Καίσαρες 1104. 18. Cf. Index III.

MAXIMINUS, CONSTANTINE, AND LICINIUS.

ιζ ἔτος ιη ἔτος ζ ἔτος 1139. introd.

ARCADIUS.

ὁ δεσπότης ἡμῶν Ἀρκαδῖος ὁ αἰώνιος Αὐγουστος 1122. 1.

THEODOSIUS.

ὁ δεσπότης ἡμῶν Θεοδόσιος αἰώνιος Αὔγ. 1134. 1.

Αὐγουστος 1116. 10. Augustus 1114. 35.

θειοτάτη οἰκία 1114. 35.

κύριοι Σεβαστοὶ 1113. ii. 4.

III. CONSULS, ERAS, INDICATIONS.

CONSULS.

Perpetuo et Corneliano co(n)s(ulibus) (237) 1114. 1, 36, 38.

ἐπὶ τῶν ὄντων ὑπάτων (295) 1121. 1.

ἐπὶ ὑπάτων τῶν κυρίων ἡμῶν Κωνσταντίου καὶ Μαξιμιανοῦ Σεβαστῶν τὸ 5 (306) 1104. 1.

μετὰ τὴν ὑπατίαν Φλαουίου Εὐσεβίου καὶ Ὑπατείου τῶν λαμπροτάτων (360) 1103. 1.

ὑπατίας Ἰουλιανοῦ τὸ 8 καὶ Σαλλουστίου τοῦ λαμπροτ. ἐπάρχου τοῦ ἱεροῦ πραιτωρίου (363) 1116. 1.

μετὰ τὴν ὑπατίαν Φλαουίων Ὀλυμβρίου καὶ Προβίνου τῶν λαμπροτ. (396) 1133. 1.

μετὰ τὴν ὑπατίαν τοῦ δεσπότης ἡμῶν Ἀρκαδίου τοῦ αἰωνίου Αὐγούστου τὸ 5 καὶ Φλαουίου Πρόβου τοῦ λαμπροτ. (407) 1122. 1.

μετὰ τὴν ὑπατίαν τοῦ δεσπότης ἡμῶν Θεοδοσίου αἰωνίου Αὐγούστου τὸ θ' καὶ Φλαουίου Κωνσταν-
τίου τὸ γ' τοῦ λαμπροῦ πατρικίου (421) 1134. 1.

μετὰ τὴν ὑπατίαν Φλαουίων Ζήνωνος καὶ Ποστουμανοῦ τῶν λαμπροῦ. (449) 1129. 1.

μετὰ τὴν ὑπατίαν Φλαουίου Τρωκῶνδης τοῦ λαμπροῦ. (484) 1130. 2.

ERAS OF OXYRHYNCHUS.

ἔτος μ θ (363) 1116. 15.

ἔτος ρξ ξς (420) 1136. 6.

ἔτος ρκε ρδ (449) 1129. 7.

ἔτος ρξα ρλ (484) 1130. 16.

ἔτος σλθ ση (562-3) 1137. 4.

INDICTIONS.

1st (5th cent.) 1131. 16.

2nd (418-19) 1134. 11, 13; (449) 1129. 8.

3rd (419-20) 1134. 11, 14.

4th (420) 1136. 4.

7th (484) 1130. 3.

8th Phaophi, ἀρχῆς (484) 1130. 16.

10th (5th or 6th cent.) 1138. 4.

11th (5th or 6th cent.) 1138. 10; (562-3) 1137. 2, 4; (late 6th cent.) 1147. 1

14th (5th cent.) 1126. 10, 15.

IV. MONTHS AND DAYS.

(a) MONTHS.

Γερμαν[ικ . . . 1144. 8.

(b) DAYS.

εἰκάς 1128. 8.

ἐπαγόμεναι 1116. 13; 1132. 17.

idus Iuliae 1114. 37.

νεομηνία 1116. 12; 1127. 4; 1129. 6.

nonae Iuliae 1114. 13, 36.

τετράς 1163. 2.

V. PERSONAL NAMES.

- 'Αβραάμ, Αὐρήλιος 'Α. s. of Ision 1130. 4, 26, 32, 33.
 'Αβτιμαρά 1145. introd.
 'Αγαθὸς Δαίμων, Αὐρήλιος 'Α. Δ. s. of Serenus 1121. 31.
 'Αδμητος s. of Admetus 1111. ii. 14.
 'Αδμητος f. of Heracleus (?) 1111. ii. 7.
 'Αδμητος s. of Heracleus and f. of Heracles and Admetus 1111. ii. 9.
 'Αθηνᾶ also called Thoëris, goddess 1117. 1.
 'Ακοῦς (? gen. 'Ακούτου) 1137. 2.
 'Ακύλας, Σουβατιανὸς 'Α. praefect 1100. 1.
 'Αλέξανδρος *ab actis* 1108. 11.
 'Αλέξανδρος, 'Αντώνιος 'Α. epistrategus 1119. 4, 9, 15, 22, 26.
 'Αλέξανδρος, Αὐρήλιος 'Αντώνιος 'Α. 1135. 7.
 'Αλέξανδρος f. of Dorian 1145. 22.
 'Αμ() 1108. 13.
 'Αμμων f. of Aurelius Maximinus 1134. 5.
 'Αμμωνᾶς 1158. 16.
 'Αμμώνιος 1116. 24; 1133. 18; 1162. 6.
 'Αμμώνιος, Αὐρήλιος 'Α. beneficiarius 1121. 2.
 'Αμμώνιος chief priest 1146. 6.
 'Αμμώνιος freedman 1128. 4, 18.
 'Αμμώνιος Θεῶν also called Chaeremon 1128. 1. Cf. 1128. 19.
 'Αμμώνιος s. of Petechon 1145. 8.
 'Αμμώνιος s. of Ptolemaeus 1124. 12.
 'Αμμωνοῦς 1123. 2.
 'Αμόις f. of Saras 1112. 7.
 'Αναστασία also called Euphemia 1151. 12, 31.
 'Ανουβιάς 1110. 2.
 'Ανουβίων 1156. 2.
 'Ανούπ 1150. 4.
 'Αντᾶς 1156. 2.
 'Αντώνιος 'Αλέξανδρος epistrategus 1119. 4, 9, 15, 22, 26.
 'Αντώνιος, Αὐρήλιος 'Α. 'Αλέξανδρος 1135. 7.
 'Απάμμων 1146. 4.
 'Απίων 1146. 2.
 'Απίων f. of Dionysius 1113. i. 18.
 'Απίων s. of Nicaeus 1145. 3.
 'Απίων pastophorus 1155. 1, 18.
 'Απίων s. of Sarapion 1123. 1.
 'Απολλωνία, Αὐρηλία 'Α. also called Dieus, d. of Marcus Aurelius Saras 1114. 28. Aurelia Apollonia, &c. 1114. 10.
 'Απολλωνία, Αὐρηλία 'Α. d. of Marcus Aurelius Apollonius 1114. 25. Aurelia Apollonia, &c. 1114. 11.
 'Απολλώνιος 1102. 24; 1104. 21.
 'Απολλώνιος f. of Apollonius 1153. 1.
 'Απολλώνιος f. of Apollonius also called Horion 1112. 2.
 'Απολλώνιος s. of Apollonius 1153. 1, 30.
 'Απολλώνιος also called Horion, s. of Apollonius ex-exegetes 1112. 2, 18.
 'Απολλώνιος, Μάρκος Αὐρήλιος 'Α. senator, s. of Demetrius also called Psammis 1114. 25. Marcus Aurelius Apollonius, &c. 1114. 11.
 'Απολλώνιος f. of Petechon elder 1145. 9.
 'Απολλώνιος s. of Sosus 1127. 1.
 'Απολλωνοῦς 1145. 20.
 'Απολλῶς assistant 1147. 7.
 'Απφονᾶς presbyter 1138. 3.
 'Απφούς 1136. 1.
 'Αρητίων 1158. 6, 13.
 Αρι 1100. 23.
 'Αριστέας, Αὐρήλιος 'Α. dioecetes 1115. 5, 11.
 'Αριστόκλεια also called Chaeremonis 1113. i. 9.
 'Αριστοκλῆς, Σαραπίων also called A., s. of Sarapion 1113. i. 7.
 'Αρπαῆσις f. of Heracles 1145. 13.
 'Αρπαῆσις f. of Horus 1145. 11.
 'Αρποκρατίων, Ἑρμιππος also called H., s. of Horion 1109. 1.
 'Αρποκρατίων f. of Harpocraton 1109. 15.
 'Αρποκρατίων s. of Harpocraton and f. of A. . on 1109. 15.
 'Αρσίνοος, Αὐρήλιος 'Α. s. of Theon 1119. 3, 6, 18, 26, 27, 29.
 'Αρτεμίδωρος f. of Aurelius Phoebammon 1129. 5, 16.
 'Αρτεμίδωρος, Αὐρήλιος 'Α. s. of Calopus 1133. 5.
 'Αρτέμιος 1103. 3.
 'Ασκλᾶς s. of Cephalon 1111. i. 8.
 'Ασκληπιάδης, Αὐρήλιος 'Α. ἀναπομπὸς ἄρτου 1115. 2, 10.
 'Ασκληπιάδης senator, s. of Achilles 1103. 2.
 'Αστέριος centurion 1146. 18.

- Ἀτρῆς **1145. 15.**
 Ἀτρῆς s. of Petenouphis **1145. 17.**
 Αὐθάσιος Παυλῖνος banker **1132. 11.**
 Αὐξάνωρ **1146. 7.**
 Αὐρηλία Ἀπολλωνία also called Dieus, d. of Marcus Aurelius Saras **1114. 28.** Aurelia Apollonia, &c. **1114. 10.**
 Αὐρηλία Ἀπολλωνία d. of Marcus Aurelius Apollonius **1114. 25.** Aurelia Apollonia, &c. **1114. 11.**
 Αὐρηλία Μίκις d. of Theodorus **1120. 3.**
 Αὐρηλία Στροτονίκη also called Sosipatra, d. of Marcus Aurelius Saras **1114. 27.** Aurelia Stratonice, &c. **1114. 9.**
 Αὐρηλία Τεχῶσις d. of Diodorus **1121. 3, 31.**
 Αὐρήλιος Ἀβραάμ s. of Ision **1130. 4, 26, 32, 33.**
 Αὐρήλιος Ἀγαθὸς Δαίμων s. of Serenus **1121. 31.**
 Αὐρήλιος Ἀμῳνῖος beneficiarius **1121. 2.**
 Αὐρήλιος Ἀντώνιος Ἀλέξανδρος **1135. 7.**
 Αὐρήλιος Ἀριστέας dioecetes **1115. 5, 11.**
 Αὐρήλιος Ἀρσίνιος s. of Theon **1119. 3, 6, 18, 26, 27, 29.**
 Αὐρήλιος Ἀρτεμίδωρος s. of Calopus **1133. 5.**
 Αὐρήλιος Ἀσκληπιάδης ἀναπομπὸς ἄρτου **1115. 2, 10.**
 Αὐρήλιος Δῖος also called Pertinax, strategus **1119. 9, 25.**
 Αὐρήλιος Δίδυμος senator, s. of Theon **1122. 4.**
 Αὐρήλιος Ζακάων s. of Melanas **1116. 19.**
 Αὐρήλιος Ἡρᾶς phylarch **1119. 2, 13.**
 Αὐρήλιος Θεόδωρος s. of Th . . . **1133. 17.**
 Αὐρήλιος Θέων s. of Theon **1119. 3, 6, 12, 18, 26, 29.**
 Αὐρήλιος Ἰερακίων also called Noninos, senator **1104. 4.**
 Αὐρήλιος Ἰσάκ s. of Nilus **1130. 5.**
 Αὐρήλιος Ἰσίδωρος ἀναπομπὸς ἄρτου **1115. 2, 10.**
 Αὐρήλιος Ἰωάννης ex-primipilarius, s. of Sarmates **1133. 3, 16.**
 Αὐρήλιος Μαξιμῖνος s. of Ammon **1134. 5.**
 Αὐρήλιος, Μάρκος Αὐ. Ἀπολλώνιος senator, s. of Demetrius also called Psammis **1114. 25.** Marcus Aurelius Apollonius, &c. **1114. 11.**
 Αὐρήλιος, Μάρκος Αὐ. Διογένης also called Heliodorus, f. of Marcus Aurelius Saras, senator **1114. 21.** Marcus Aurelius Diogenes, &c. **1114. 8.**
 Αὐρήλιος, Μάρκος Αὐ. Σαρᾶς senator, s. of Marcus Aurelius Diogenes also called Heliodorus **1114. 21, 33.** Marcus Aurelius Saras, &c. **1114. 7.**
 Αὐρήλιος Μουσῆς συστάτης, s. of Theon **1116. 4, 21.**
 Αὐρήλιος Παπίριος Διονύσιος praefect **1110. 6.**
 Αὐρήλιος Πλουτίνος ἀναπομπὸς ἄρτου **1115. 2.**
 Αὐρήλιος Πρανίσχολος s. of Phoebammon **1126. 18.**
 Αὐρήλιος Σαραπίων amphodogrammateus **1119. 7, 19, 25.**
 Αὐρήλιος Φιλίαρχος also called Horion, strategus **1115. 1, 18.**
 Αὐρήλιος Φοιβάμμων s. of Artemidorus **1129. 5, 16.**
 Αὐρήλιος Φοιβάμμων also called Lucas, s. of Melas **1122. 6.**
 Αὐρήλιος Σεῦθις also called Horion, logistes **1104. 2.**
 Ἀφύγχις **1158. 20.**
 Ἀχιλλῖς **1142. 1, 18.**
 Ἀχιλλεύς f. of Asclepiades **1103. 2.**
 Βάλλαρς s. of Pe . . . **1123. 2.**
 Βάνος deacon, s. of Peter **1130. 29.**
 Βάτραχος f. of Didymus **1145. 14.**
 Βίκτωρ saint **1151. 49.**
 Βίκτωρ scholasticus **1165. 14.**
 Γαϊανός **1141. 6.**
 Γαῖων, Sarapion also called G. **1149. 8.**
 Γεμελλῖνος f. of Heracleus **1146. 11.**
 Geminius Valens **1114. 5.**
 Γεώργιος chartularius **1108. 8.**
 Γεώργιος scribe **1108. 4.**
 Γρηγόριος chief physician **1108. 6.**
 Δημήτριος also called Psammis, f. of Marcus Aurelius Apollonius **1114. 25.** Demetrius, &c. **1114. 11.**
 Διδύμη **1111. i. 2.**
 Διδύμη d. of Cephalon **1111. i. 1.**
 Διδυμίων, Δίδυμος also called D., ex-chief priest **1113. i. 3.**
 Δίδυμος **1110. 15.**
 Δίδυμος, Αὐρήλιος Δ. senator, s. of Theon **1122. 4.**
 Δίδυμος s. of Batrachus **1145. 14.**
 Δίδυμος also called Didymion, ex-chief priest **113. i. 3.**

Δίδυμος f. of Dionysius 1109. 4.
 Δίδυμος f. of Isidorus 1110. 1.
 Διεὺς, Αὔρηλία Ἀπολλωνία also called D., d. of Marcus Aurelius Saras 1114. 28. Aurelia Apollonia, &c. 1114. 10.
 Διογᾶς 1153. 21.
 Διογένης 1142. 11.
 Διογένης f. of Flavius Phoebammon Imperial administrator 1134. 3.
 Διογένης, Ἰούλιος Δ. 1141. 1.
 Διογένης, Μάρκος Αὐρήλιος Δ. also called Heliodorus, f. of Marcus Aurelius Saras 1114. 21. Marcus Aurelius Diogenes, &c. 1114. 8.
 Διογένης, Πούπλιος Οὐέττιος Δ. 1127. 3, 36.
 Διογένης s. of Sarapion 1113. i. 6.
 Διογένης f. of Thonis 1123. 7.
 Διόγνητος, Κλαύδιος Δ. procurator 1113. i. 12, ii. 3.
 Διόδωρος 1158. 1, 26; 1160. 9.
 Διόδωρος f. of Aurelia Techosis 1121. 3.
 Διόδωρος f. of Pekusis 1145. 21.
 Διονυσία 1157. 1, 30.
 Διονύσιος 1125. 3, 6.
 Διονύσιος s. of Apion 1113. i. 17.
 Διονύσιος, Αὐρήλιος Παπίριος Δ. praefect 1110. 6.
 Διονύσιος s. of Didymus 1109. 4.
 Διονύσιος f. of Heliodorus 1111. i. 2.
 Διονύσιος s. of Theon 1124. 4, 6, 9, 18, 22.
 Διόσκορος 1116. 23.
 Διοσκοουρίδης 1110. 4, 12; 1146. 16.
 Δωρίων s. of Alexander 1145. 22.
 Ἐλένη 1160. 5.
 Ἐλενοῦς 1158. 19.
 Ἐρμείνος s. of Anubias 1110. 2.
 Ἐρμίας f. of Aurelius . . . 1126. 19, 21.
 Ἐρμιππος also called Harpocraton, s. of Horion and f. of Ptolemaeus 1109. 1.
 Ἐρμιππος f. of Horion 1109. 2.
 Εὐδαίμων 1102. 3, 8, 18; 1107. 6; 1120. 6; 1146. 15.
 Εὐτόλιμος, Φλαυίος Εὐ. Τατιανός praefect 1101. 2.
 Εὐτρύγιος 1103. 3.
 Εὐφηνμία, Ἀναστασία also called E. 1151. 13, 22.
 Ζακάων, Αὐρήλιος Ζ. s. of Melanas 1116. 19.
 Ζεύς god 1149. 1.

Ζωῖλος ex-gymnasiarch, s. of Zoīlus 1110. 11.
 Ζωῖλος f. of Zoīlus 1110. 11.

Ἡλίδωρος s. of Dionysius 1111. i. 2.
 Ἡλίδωρος, Μάρκος Αὐρήλιος Διογένης also called H., f. of Marcus Aurelius Saras 1114. 22. Marcus Aurelius Diogenes, &c. 1114. 8.
 Ἥλιος god 1148. 1; 1149. 1.
 Ἡρακλάμων comes 1163. 10.
 Ἡρακλᾶς 1153. 3, 7, 22.
 Ἡράκλεια 1109. 16.
 Ἡρακλείδης 1146. 12.
 Ἡρακλείδης s. of . . . ion and f. of Tryphon 1132. 4.
 Ἡρακλειδίων 1146. 10, 21.
 Ἡράκληος f. of Admetus and Miesus 1111. ii. 9.
 Ἡράκληος s. of Gemellinus 1146. 11.
 Ἡρακλῆς s. of Admetus 1111. ii. 12.
 Ἡρακλῆς s. of Harpaësis 1145. 13.
 Ἡράκλιος 1140. 2.
 Ἡρᾶς, Αὐρήλιος Ἡ. phylarch 1119. 2, 13.

Θαῖς d. of Pekusis 1109. 3.
 Θεανοῦς also called Sinthonis 1128. 2.
 Θεογένης, Σαραπίων also called Th. 1128. 5.
 Θεοδόσιος 1164. 14.
 Θεοδώρα 1120. 17.
 Θεόδωρος f. of Aurelia Mikis 1129. 3.
 Θεόδωρος ἀποκρ() 1108. 12.
 Θεόδωρος, Αὐρήλιος Θ. s. of Th . . . 1133. 17.
 Θεόδωρος princeps 1108. 2.
 Θεόδωρος riparius 1147. 10.
 Θεονᾶς οἱ Θεονᾶς 1155. 1, 20.
 Θέων 1117. 11; 1136. 2; 1154. 1, 14.
 Θέων, Ἀμμώνιος Θ. also called Chaeremon 1128. 1. Cf. 1128. 19.
 Θέων f. of Aurelius Arsinoüs and Aurelius Theon 1119. 3, 6.
 Θέων f. of Aurelius Didymus senator 1122. 4.
 Θέων, Αὐρήλιος Θ. s. of Theon 1119. 3, 6, 12, 18, 26, 29.
 Θέων f. of Aurelius Moses 1116. 4.
 Θέων banker 1146. 17, 18.
 Θέων f. of Dionysius 1124. 22.
 Θοῆρις goddess 1117. 5. Ἀθηνᾶ also called Th. 1117. 1.
 Θοῶνις f. of Hierax 1105. 15.
 Θοῶνις f. of Thoönis 1105. 4.

Θοῶνις s. of Thoōnis 1105. 3.
 Θοῶνις s. of Thoōnis and f. of Thoōnis 1105. 4.
 Θρακίδας s. of Komon (?) 1145. 12, 16.
 Θῶνιος 1141. 2; 1159. 13.
 Θῶνις 1120. 13.
 Θῶνις s. of Diogenes 1123. 7.
 Θωνᾶς or Θεονᾶς 1155. 1, 20.

Ἰαφουαριανός, Πομπώνιος Ἰ. praefect 1115. 4.
 Ἰάω 1152. 2.
 Ἰδιοκ . [1110. 18.
 Ἰερακίων, Αἰρήλιος Ἰ. also called Noninos, senator 1104. 4.
 Ἰέραξ s. of Thoōnis and f. of Tbekis 1105. 14.
 Ἰερημίας assistant 1147. 6.
 Ἰερημίας scribe 1137. 5.
 Ἰουλιανός lawyer 1131. 2, 16.
 Ἰούλιος Διογένης 1141. 11.
 Ἰοίστος saint 1151. 50.
 Ἰσάκ, Αἰρήλιος Ἰ. s. of Nilus 1130. 5.
 Ἰσιδώρα 1146. 9.
 Ἰσίδωρος 1146. 13; 1160. 5.
 Ἰσίδωρος, Αἰρήλιος Ἰ. ἀναπομπὸς ἄρτου 1115. 2, 10.
 Ἰσίδωρος s. of Didymus 1110. 1.
 Ἰσίων 1146. 7.
 Ἰσίων f. of Aurelius Abraham 1130. 4, 26, 32, 33.
 Ἰσχυρίων f. of Sarapion 1123. 1.
 Ἰνivilinus (?) tabularius 1114. 35.
 Ἰωαννία 1151. 11, 30.
 Ἰωάννης assistant 1107. 6.
 Ἰωάννης, Αἰρήλιος Ἰ. ex-primipilarius, s. of Sarmates 1133. 3, 16.
 Ἰωάννης evangelist 1151. 46.

Κάλοπος f. of Aurelius Artemidorus 1135. 5.
 Κερεάλις hypomnematographus 1102. 4.
 Κεφάλων f. of Asclas, Cephalon and Didyme 1111. i. 1.
 Κεφάλων s. of Cephalon 1111. i. 9.
 Κλαύδιος Διόγνητος procurator 1113. i. 12, ii. 3.
 Κλέανδρος 1113. i. 16.
 Κλώδιος Κουλκιανός praefect 1104. 10.
 Κολκοῦλις 1145. 23.
 Κόλλουθος 1108. 5.
 Κόμμων s. of Taur . . . 1106. 1, 11.
 Κόμων (?) f. of Thracidias 1145. 12, 16.
 Κονίων 1112. 9.
 Κοπρέις 1146. 20.

Κοπρέις agent 1141. 3.
 Κοπρία 1160. 4.
 Κουλκιανός, Κλώδιος Κ. praefect 1104. 10.

Λαῖτος, Μαΐκιος Λαῖτος praefect 1111. i. 3, ii. 2.
 Λέων presbyter 1162. 1.
 Λουκάς, Αἰρήλιος Φοιβάμμων also called L., s. of Melas 1122. 6.
 Λούκιος 1158. 2, 26.
 Λούκιος f. of Lucius 1145. 20.
 Λούκιος s. of Lucius 1145. 20.
 Λούκιος s. of Petronius 1145. 21.

Μάγνος praefect 1117. 4.
 Μαΐκιος Λαῖτος praefect 1111. i. 3, ii. 2.
 Μακάριος assistant 1137. 1.
 Μαξιμίνος, Αἰρήλιος Μ. s. of Ammon 1134. 5.
 Μάρκος Αἰρήλιος Ἀπολλώνιος senator, s. of Demetrius also called Psammis 1114. 25.
 Marcus Aurelius Apollonius, &c. 1114. 11.
 Μάρκος Αἰρήλιος Διογένης also called Heliodorus, f. of Marcus Aurelius Saras 1114. 21.
 Marcus Aurelius Diogenes, &c. 1114. 8.
 Μάρκος Αἰρήλιος Σαρᾶς senator, s. of Marcus Aurelius Diogenes also called Heliodorus 1114. 21. Marcus Aurelius Saras, &c. 1114. 7.
 Μαῶς 1145. introd.
 Μελανᾶς f. of Aurelius Zakaon 1116. 19.
 Μέλας f. of Aurelius Phoebammon also called Lucas 1122. 7.
 Μιεύς s. of Heracleus 1111. ii. 16.
 Μίκις, Αἰρηλία Μ. d. of Theodorus 1129. 3.
 Μίκαλος διαδότης 1115. 9.
 Μιχαήλ archangel 1152. 3.
 Μουσῆς, Αἰρήλιος Μ. συστάτης, s. of Theon 1116. 4, 21.

Νάρκισσος 1110. 13.
 Ναρρωοῦς 1106. 1, 11.
 Νεοκύδης ex-iuridicus 1102. 16, 24.
 Νίκαιος f. of Apion 1145. 3 (Νιγ. Pap.).
 Νίκανδρος 1145. introd. (Νιγ. Pap.).
 Νικάτωρ 1153. 6, 22, 24.
 Νίκη 1149. 4.
 Νῆλος f. of Aurelius Isaac 1130. 5.
 Νόνιμος (?), Αἰρήλιος Ἰερακίων also called N. 1104. 4.

Οὐαλέριος Πρόκλος praefect 1102. 7.

Ουέτιος, Πούπλιος Ου. Διογένης 1127. 3, 36.
Ουράνιος 1108. 10.

Παθερμουθις 1157. 2, 30. Πατ. 1146. 10.

Παμουθιος ex-elder 1147. 6.

Παμουθιος official 1147. 9.

Παμώνθις 1110. 14 (P).

Παπίριος comes 1147. 3.

Παπίριος, Αἰρήλιος Π. Διονύσιος 1110. 6.

Παποντῶς 1121. 16.

Πάτᾱς 1157. 10.

Ποτερμουθις 1146. 10. Παθ. 1157. 2, 30.

Παυλῆμις also called Paulinus 1110. 14.

Παυλῆμις, Παυλῆμις also called P. 1110. 14.

Παυλῆμις, Αἰδάσιος Π. banker 1132. 11.

Παῦλος comes 1165. 10.

Παῦλος s. of Sillagr . . . 1106. 1, 11.

Πανσανίας 1153. 15.

Πείνα also called |ειναρους 1110. 18.

Πεκῦσις s. of Diodorus 1145. 21.

Πεκῦσις f. of Thaïs 1109. 3.

Πελοῦσις f. of Petechon 1145. 2, 7.

Περτίναξ, Αἰρήλιος Δείος also called P., strategus 1119. 9, 25.

Πετενουφίς f. of Hatres 1145. 17.

Περεχῶν s. of Pelousis 1145. 2, 7.

Πέτρος 1130. 31.

Πέτρος f. of Ammonius 1145. 8.

Πέτρος f. of Banus 1130. 30.

Πέτρος comes 1164. 14.

Πέτρος elder, s. of Apollonius 1145. 9.

Πέτρος f. of Horus 1145. 8.

Πετρώνιος f. of Lucius 1145. 21.

Πλουτῆνιος, Αἰρήλιος Π. ἀναπομπὸς ἄρτου 1115. 2.

Πλουτίων 1110. 15.

Πολυδεύκης 1120. 3; 1121. 33; 1160. 19.

Πομπώνιος Ἰανουαριανός praefect 1115. 4.

Πούπλιος Ουέτιος Διογένης 1127. 3, 36.

Πρανίσχολος (?) s. of Phoebammon 1126. 19, 21.

Πρόκλος, Ουαλέριος Π. praefect 1102. 7.

Psammis, Demetrius also called P., f. of Marcus Aurelius Apollonius 1114. 11.

Πτολεμῖ 1146. 11.

Πτολεμαῖος 1158. 21.

Πτολεμαῖος f. of Ammonius 1124. 12.

Πτολεμαῖος banker 1132. 10.

Πτολεμαῖος s. of Hermippus 1109. 8.

Πτόλλις f. of Horus 1145. 10.

Σαραπῦς 1135. 3.

Σαραπίς 1110. 16, 17.

Σαρᾱπίς god 1148. 1; 1149. 2.

Σαραπίων 1102. 24; 1114. 31; 1140. 1;

1156. 3; 1158. 2.

Σαραπίων also called Aristocles, s. of Sarapion 1113. i. 7.

Σαραπίων, Αἰρήλιος Σ. amphodogrammateus 1119. 7, 19, 25.

Σαραπίων f. of Chaeremon 1132. 2.

Σαραπίων s. of Chaeremon 1137. 1.

Σαραπίων also called Gaion 1149. 7.

Σαραπίων s. of Ischyron and f. of Apion 1123. 1.

Σαραπίων also called Phantias, ex-gymnasiarch 1113. ii. 1, 17.

Σαραπίων f. of Phantias 1105. 1.

Σαραπίων πολιτικός 1146. 17.

Σαραπίων f. of Sarapion also called Aristocles 1113. i. 8.

Σαραπίων also called Theogenes 1128. 5.

Σαραπόδαρος 1160. 22.

Σαραπούς 1154. 1.

Σαρᾱς s. of Amois 1112. 7.

Σαρᾱς centurion 1146. 19.

Σαρᾱς, Μάρκος Αἰρήλιος Σ. senator, s. of Marcus Aurelius Diogenes also called Heliodorus 1114. 21, 33. Marcus Aurelius Saras, &c. 1114. 7.

Σαρμάτης assistant 1136. 2, 6.

Σαρμάτης f. of Aurelius John 1133. 3, 16.

Σερῆνος 1146. 14.

Σερῆνος f. of Aurelius Agathodaemon 1121. 31.

Σερῆνος f. of Phoebammon 1126. 20, 21.

Σερῆνος saint 1151. 47.

Σεύθης 1120. 13; 1140. 1.

Σεῦθις Αἰρήλιος Σ. also called Horion, logistes 1104. 2.

Σιλλαγρ() f. of Paulus 1106. 1, 11.

Σινθῶνις, Θεανούς also called S. 1128. 3.

Σουβατιανός Ἀκύλας praefect 1100. 1.

Σοφία 1108. 9; 1130. 4.

Στρατονίκη, Αἰρηλία Σ. also called Sosipatra, d. of Marcus Aurelius Saras 1114. 27. Aurelia Stratonice, &c. 1114. 9.

Σωσιπάτρα, Αἰρηλία Στρατονίκη also called S., d. of Marcus Aurelius Saras 1114. 28. Aurelia Stratonice, &c. 1114. 10.

Σῶσος f. of Sosus 1127. 2.

Σῶσος s. of Sosus 1127. 1.

Σωτᾶς 1121. 16.
Σωφρόνιος 1107. 1.

Ταᾶπις 1145. introd.
Ταπολλωνίδης 1132. 5.
Ταπεσίρις 1123. 7.
Ταπλουτᾶς 1132. 3.
Ταπουτῶς 1111. ii. 10.
Τασαραπίων 1149. 6.
Τατιανός, Φλαούιος Εὐτόλμιος T. praefect 1101. 2.
Ταυρ() f. of Komon (?) 1106. 1, 11.
Τβήκισ d. of Hierax 1105. 14.
Τερεῦς 1146. 8, 9.
Τεχῶσις 1121. 3, 9; 1158. 21.
Τεχῶσις, Αὐρηλία T. d. of Diodorus 1121. 3, 31.
Τεῶς s. of Totoeus and f. of Ta . . . 1123. 4,
11.
Τοτοεῖς f. of Teos 1123. 4.
Τρόφιμος s. of Origenes 1160. 1, 29.
Τρύφων s. of Heraclides 1132. 4.
Τσεναφύγχις 1123. 5.

Valens, Geminius V. 1114. 5.

Φανίας 1105. 1; 1148. 3.
Φανίας ex-chief priest and banker 1132. 9.
Φανίας s. of Sarapion 1105. 1.
Φανίας, Σαραπίων also called Ph., ex-gymnasi-
arch 1113. ii. 1, 18.
Φίβ 1138. 11.
Φιλίαρχος, Αὐρήλιος Φ. also called Horion,
strategus 1115. 1, 18.
Φιλόνικος 1113. ii. 5.
Φιλόξενος 1160. 11.
Φιλόξενος saint 1150. 2; 1151. 48.
Φλαούιος Ἀρτέμιος dux 1103. 3.
Φλαούιος Εὐτόλμιος Τατιανός praefect 1101. 2.
Φλαούιος Φοιβάμμων Imperial administrator,
s. of Diogenes 1134. 3.
Φλαούιος Ψοεῖς logistes 1116. 3.

Φοιβάμμων, Αὐρήλιος Φ. also called Lucas, s. of
Melas 1122. 6.
Φοιβάμμων, Αὐρήλιος Φ. s. of Artemidorus 1129.
5, 16.
Φοιβάμμων official 1137. 5.
Φοιβάμμων s. of Serenus and f. of Aurelius
Pranischolus 1126. 19, 21.
Φοιβάμμων, Φλαούιος Φ. Imperial administrator,
s. of Diogenes 1134. 3.
Φουλιανός exegetes 1146. 4, 8.
Φούλλων 1160. 5.
Φύτως (?) f. of Pstheious 1107. 1.

Χαιρημονίς, Ἀριστόκλεια also called Ch. 1113. i.
10.
Χαιρήμων also called Ammonius Theon 1128.
1. Cf. 1128. 19.
Χαιρήμων f. of Sarapion 1137. 1.
Χαιρήμων s. of Sarapion 1132. 2.
Χενονοῦβις 1118. 3.

Ψάμμισ, Δημήτριος also called Ps., f. of Marcus
Aurelius Apollonius 1114. 25.
Ψθειοῖς s. of Phutos 1107. 1.
Ψοεῖς, Φλαούιος Ψ. logistes 1116. 3.

᾽Ωριγᾶς 1153. 13.
᾽Ωριγένης f. of Trophimus 1160. 1, 29.
᾽Ωρίων 1142. 9.
᾽Ωρίων, Ἀπολλώνιος also called Horion, s. of
Apollonius 1112. 2.
᾽Ωρίων, Αὐρήλιος Σεῦθις also called H. 1104. 2.
᾽Ωρίων, Αὐρήλιος Φιλίαρχος also called H.,
strategus 1115. 1, 18.
᾽Ωρίων s. of Hermippus and f. of Hermippus
also called Harpocraton 1109. 2.
᾽Ωρος 1110. 13.
᾽Ωρος s. of Harpaësis 1145. 11.
᾽Ωρος s. of Petechon 1145. 8.
᾽Ωρος s. of Ptolis 1145. 10.

VI. GEOGRAPHICAL.

(a) COUNTRIES, NOMES, CITIES, TOPARCHIES.

Ἀἴγυπτος 1101. 2; 1119. 16; 1121. 2.
 Ἀλεξάνδρεια 1147. 3 *et saep.*; 1153. 30;
 1155. 4; 1158. 8; 1160. 25. ἡ λαμπροτάτη
 Ἀλεξ. 1116. 11. μεγαλόπολις Ἀλεξ. 1130. 6.
 Ἀλεξανδρέων λαμπροτάτη πόλις 1100. 2 (?);
 1114. 23.
 Alexandrinorum civitas 1114. 9.
 Ἀντινοειτικός 1119. 28.
 Ἀντινοεύς 1119. 3, 4, 6, 26. Ἀντινοεῖς νέοι
 Ἕλληνες 1119. 14, 22.
 Ἀντινοέων λαμπρά πόλις 1119. 14, 22.
 Ἀντινόου πόλις 1100. 23.
 Ἀρσινοΐτης 1100. 1; 1154. 13.
 Ἀρσινοΐτων πόλις 1133. 6.
 Δαρνίται 1163. 2.
 Ἕλληνες νέοι 1119. 14, 22.
 ἐνορία 1101. 5.
 ἐπαρχία 1101. 14.
 Ἡρακλέους πόλις 1133. 3; 1147. 21.
 μεγαλόπολις Ἀλεξάνδρεια 1130. 6.
 μητρόπολις = Oxyrhynchus 1112. 2; 1119. 7,
 27.
 μητροπολίτης 1109. 6.
 μητροπολιτικός 1119. 19.

Μικρά Ὀάσις 1118. 1; 1121. 3.
 νομός 1102. 12; 1119. 20; ζ νομοί 1100.
 1.
 Ὀάσις Μικρά 1118. 1; 1121. 3.
 Ὀξυρύνχίτης (νομός) 1104. 3; 1115. 1, 10, 18;
 1116. 3; 1119. 6, 22, 25; 1130. 5.
 Ὀξυρύνχιδων πόλις 1117. 21, 26, 33; 1119.
 19, 25. λαμπρά καὶ λαμπροτάτη Ὀξ. π. 1104.
 5; 1121. 4; 1122. 4; 1129. 3; 1133. 7;
 1134. 4.
 Ὀξυρύνχων πόλις 1105. 4, 6; 1109. 3; 1110.
 11; 1111. i. 3; 1113. i. 5, ii. 1, 2; 1114.
 20; 1123. 3, 8; 1127. 2; 1128. 3; 1132.
 3, 9.
 Oxyrinchitarum civitas 1114. 7, 12, 13.
 Πανῶν πόλις 1115. 11.
 πόλις 1101. 5; 1119. 16. = Oxyrhynchus
 1110. 2, 15, 18, 21; 1105. 15; 1113. i.
 11; 1114. 32; 1116. 5, 20; 1117. 3, 4,
 16, 21; 1122. 7; 1128. 6; 1129. 5, 9;
 1132. 6; 1134. 5.
 τοπαρχία μέση 1113. i. 2, ii. 5; 1145. 3.
 Τρωγοδύτης 1102. 25.

(b) VILLAGES, ἐποίκια, τόποι.

(1) *Oxyrhynchite*.

Ἀμούλης (?) 1165. 5.
 Θαήσιος 1147. 19.
 Θέωνος κῶμαι 1145. 4.
 Θῶσβις 1112. 23.
 Ἰσιείου Τρύφωνος 1124. 10; 1145. introd.
 Μερμέρβα 1111. i. 7, ii. 2.
 Μουχινύρ (l. -νωρ?) 1127. 7.
 Μύρμυξ (?) 1165. 9.
 Νεμέρα 1112. 6, 21.
 Νεσμῖμις 1134. 7, 14.
 Νήσου Διμενίου ἐποίκιον 1133. 4.
 Παγγουλείου 1147. 16.
 Πανεχμῶθις (?) 1123. 12.
 Πεεννώ 1112. 7.
 Πεενοῦριος ἐποίκιον 1123. 5, 11.

Σαραπίωνος Χαϊρήμονος κώμη 1137. 1.
 Σενεμελεύ 1112. 10.
 Σενοικοθ() 1112. 13.
 Σενοκῶμις 1130. 4, 32, 33.
 Σεντώ 1112. 11; 1113. i. 1, 15.
 Σερύφης 1112. 8; 1141. 3.
 Σεφώ 1128. 13; 1147. 8.
 Σπανία 1147. 7.
 Τακόνα 1147. 4-6.
 Ταμπέτι 1147. 9.
 Τερῦθις 1165. 10.
 Τρύφωνος Ἰσιείου 1124. 10; 1145. introd.
 Ψῶβθις 1113. ii. 5.
 Ὠφίς 1146. 5.

(2) *Heracleopolite.*

Κήτης 1126. 8.

Κόβα 1145. 1.

Σώβεις 1145. 19.

Τάλη 1126. 7.

Φιλονίκου 1156. 4.

(c) *ἄμφοδα.*

Ἄνω Παρεμβολῆς 1109. 13.

β' γράμμα (Antinoöpolis) 1110. 3, 9.

Δρόμου Γυμνασίου 1118. 6.

Μικρᾶς Τετυμενούθεως 1129. 10.

Νότου Δρόμου 1105. 7.

πλινθίων [...] βόρειον (Antinoöpolis) 1110. 10.

Τετυμενούθεως 1109. 7.

(d) TRIBES AND DEMES.

(1) *Alexandrian.*

Εὐλείθυιος 1145. 22.

(2) *Antinoöte.*

Ἀδριάνειος ὁ καὶ Ὀλ[ύμπιος (?) 1110. 4.

Ἑρμαιεύς 1110. 1, 2.

Παρράσειος 1110. 1.

Σαβείνιος ὁ καὶ Ἀρμονιεύς 1110. 9.

Σεβάστειος ὁ καὶ Διοσκούρειος 1119. 3, 6.

(e) κληῖροι, &c.

Γαϊανῶ χωρίον 1141. 6.

Κλεάνδρου 1113. i. 16.

κληῖρος καλούμενος Τσαβατώου 1126. 5.

Φιλονίκου 1113. ii. 5.

(f) MISCELLANEOUS.

βαλανεῖον δημόσιον 1104. 16.

Πατερμ. [1119. 27.

VII. RELIGION.

(a) PAGAN.

(1) *Gods.*

Ἀθηνᾶ ἡ καὶ Θεῆρις θεὰ μεγίστη 1117. 1.

Ζεὺς Ἥλιος μέγας Σαρᾶπις 1149. 1.

Ἥλιος, Σαρᾶπις Ἥ. 1148. 1. Ζεὺς Ἥλιος μέγας
Σαρᾶπις 1149. 1.

θεός 1144. 4. Cf. Index II. θεά 1117. 1.

Θεῆρις 1117. 5; 1144. 10. Ἀθηνᾶ ἡ καὶ Θ.
1117. 1.Σαρᾶπις Ἥλιος 1148. 1. Ζεὺς Ἥλιος μέγας
Σαρᾶπις 1149. 1.

(2) *Temples, &c.*

Ἀδριανεῖον 1113. i. 6.
 Ἀγούστου ἱερόν 1116. 10.
 ἱερὰ κλίνη 1144. 6.

ἱερόν 1143. 2, 5. i. Ἀγούστου 1116. 10.
 Ἰσιεῖον 1124. 11; 1155. 18.
 Σαραπείον 1105. 7; 1132. 1 (?), 9.

(3) *Priests, &c.*

ἀρχιερατεύσας 1113. i. 4; 1132. 10.
 ἀρχιερεὺς 1114. 32; 1146. 6.
 ἱερεὺς 1144. 10. ἱερεὺς καὶ ὑπομνηματογράφος
 1102. 4.

παστοφόρος 1143. 2; 1144. 3, 7, 9, 13; 1155.
 19.
 στολιστής 1144. 1.

(b) CHRISTIAN.

ἄγιοι 1151. 51.
 ἀμήν 1151. 56; 1152. 5; 9b 1162. 15.
 ἀπόστολος 1151. 44.
 ἀρχάγγελος 1151. 42.
 Βίκτωρ, ὁ ἅγιος B. 1151. 49.
 διάκονος 1130. 29; 1162. 3.
 ἐκκλησία 1138. 2. ἀγία ἐκ. 1147. 11.
 Ἐμμανουήλ 1162. 14.
 εὐαγγελιστής 1151. 45.
 θεός 1150. 1; 1151. 5, 7, 24; 1164. 11;
 1165. 8, 14. κύριος θεός 1151. 52; 1162.
 3, 14.
 θεοτόκος, δέσποινα ἡμῶν ἡ θ. 1151. 40.
 Ἰησοῦς Χριστός 1152. 3.
 Ἰουῆτος, ὁ ἅγιος Ἰ. 1151. 50.

Ἰωάννης, ὁ ἅγιος καὶ ἔνδοξος ἀπόστολος καὶ εὐαγγε-
 λιστὴς καὶ θεολόγος Ἰ. 1151. 43.
 κύριος 1162. 12. κύριος θεός 1151. 52; 1162.
 4, 14.
 Μιχαήλ 1152. 3.
 πνεῦμα ἅγιον 1151. 6.
 πρεσβύτερος 1138. 3; 1162. 1, 2.
 Σεργῆνος, ὁ ἅγιος Σ. 1151. 47.
 σωτήρ 1161. 2.
 υἱὸς τοῦ θεοῦ 1151. 5. υἱὸς καὶ λόγος τοῦ θεοῦ
 1151. 23. υἱὸς ὁ ἡγαπημένος 1161. 3.
 Χριστός 1151. 3. Χ. υἱὸς καὶ λόγος τοῦ θεοῦ
 1151. 23. Ἰησοῦς Χ. 1152. 3.
 Φιλόξενος, ὁ ἅγιος Φ. 1150. 2; 1151. 48.
 χμγ 1130. 1.

(c) MAGIC.

ἄδωναί 1152. 2.
 ἑλωί 1152. 1.
 Ἰαὼ σαβαώθ 1152. 2.

φωρ 1152. 1.
 ωρωρ 1152. 1.

VIII. OFFICIAL AND MILITARY TITLES.

ἀβάκτης 1108. 11.
 ἀγορανόμος 1105. 2.
 ἀμφοδογραμματεὺς 1119. 4, 6, 8, 10, 19, 20, 23.
 ἀναπομπὸς ἄρτου 1115. 2.
 ἀννώνης, ἐπὶ διαδόσεως ἀν. 1115. 9.

ἀπαιτητής 1135. 1.
 ἀπογραφὴ, αἰρεθέντες πρὸς τῇ κατ' οἰκίαν ἀπ.
 1110. 3.
 ἀποκρ() 1108. 12.
 ἀργυροπράτης 1108. 7 (?).

ἀρχιάτρος 1108. 6.
 ἀρχιαρατεύσας 1113. i. 4; 1132. 10.
 ἀρχιερεύς 1114. 32.
 ἄρχοντες 1117. 3, 57; 1119. 14, 22. ἄρχ. τῆς
 ἐπαρχίας 1101. 14.

βενεφικιάριος ἐπάρχου Αἰγύπτου 1121. 2.
 βοηθός 1107. 6; 1136. 2; 1137. 1; 1147. 4,
 6, 7, 12.
 βουλευτής 1101. 25; 1103. 2; 1104. 4;
 1114. 21, 22, 26, 32, 33; 1122. 4.
 βουλή 1103. 2; 1119. 12, 14, 22. κρατίστη
 βουλὴ 1119. 4, 8, 26.

γραμματεὺς 1137. 5; 1138. 11.
 γραμματιφόρος 1164. 1, 6.
 γυμνασιάρχης 1143. 3. γυμνασιάρχος 1117. 10.
 gymnasiarchus 1114. 7, 12.
 γυμνασιάρχης 1103. 2; 1104. 4; 1113. ii.
 1, 18; 1114. 21, 26, 33; 1146. 2. factus
 gymnasiarchus 1114. 7, 12.
 γυμνασιarchία 1102. 9.

decurio 1114. 7, 12.
 διαδεχόμενος κωμογραμματεῖαν 1112. 20.
 διάδοσις, ἐπὶ διαδόσεως ἀνώνης 1115. 9.
 δικαιοδοσίαν διοικῶν 1146. introd.
 δικαιοδότης, Νεοκύδης γενόμενος δ. 1102. 16.
 διοίκησις 1134. 16; 1147. 3.
 διοικητής, Αὐρήλιος Ἀριστέας ὁ διασημότατος δ.
 (Α. Δ. 284) 1115. 5; ὁ κράτιστος δ. 1115. 11.
 διοικῶν τὰ πράγματα τῆς θειοτάτης οἰκίας 1134. 3.
 διοικῶν τὴν δικαιοδοσίαν 1146. introd.
 δούξ, Φλαούιος Ἀρτέμιος ὁ λαμπρότατος δ. (Α. Δ.
 360) 1103. 3.

ἐκατοντάρχης 1146. 4, 8.
 ἔκδικος 1108. 13.
 ἐξηγητεύσας 1112. 2.
 ἐξηγητής 1146. 4, 8.
 ἐξέκπτωρ 1108. 13; 1139. 2.
 ἐπαρχία 1101. 14.
 ἐπαρχος Αἰγύπτου 1121. 2. Cf. ἡγεμών.
 ἐπαρχος τοῦ ἱεροῦ πραιτωρίου 1116. 2.
 ἐπιμελητής (ἀνώνης) 1115. 10. ἐπιμ. χρυσοῦ
 ξοάνου Ἀθηνᾶς 1117. 1, 7, 15, 21.
 ἐπιστράτηγος, ὁ κράτιστος ἐπ. 1119. 27. Ἀντώ-
 νιος Ἀλέξανδρος ὁ κράτ. ἐπ. (Α. Δ. 244) 1119.
 4, 9, 15, 22, 26.

ἐπιτηρητὴς τραπέζης 1132. 11.
 ἐπιτροπή 1119. 15.
 ἐπίτροπος 1119. 15. ἐπ. πολιτικῶν 1104. 13.
 ἐπ. τῶν κυρίων Σεβαστῶν, Κλαύδιος Διόγνητος
 (Α. Δ. 203) 1113. i. 13, ii. 4.
 εὐθηνιαρχίας 1114. 22. factus eutheniarcha
 1114. 8.

ἡγεμονία 1121. 27.
 ἡγεμονικός 1119. 21. ἡγ. ὑπηρετῆς 1102. 25.
 ἡγεμών 1117. 2; 1119. 18; 1143. 2; 1155.
 12. Οὐαλέριος Πρόκλος ὁ κράτιστος καὶ φιλαν-
 θρωπώτατος ἡγ. 1102. 7. ὁ κράτιστος Μάγνος
 1117. 4. Αὐρήλιος Παπύριος Διονύσιος ὁ κρά-
 τιστος ἡγ. (Α. Δ. 188) 1110. 6. Μαΐκιος
 Λαΐτος ὁ λαμπρότατος ἡγ. (Α. Δ. 203) 1111. i.
 3, ii. 2. Σουβατιανὸς Ἀκύλας (Α. Δ. 206)
 1100. 1. Πομπώνιος Ἰανουαριανὸς ὁ διασημό-
 τatos ἡγ. (Α. Δ. 284) 1115. 4. Κλώδιος Κουλ-
 κινανὸς ὁ διασημότατος ἡγ. (Α. Δ. 306) 1104.
 10. Φλαούιος Εὐτόλμος Τατιανὸς ὁ λαμπρό-
 τάτος ἑπαρχος Αἰγύπτου 1101. 2.
 ἡγούμενοι τοῦ ἔθνους 1119. 17.

ἴδιος λόγος 1112. 1.

κόμες 1147. 3; 1163. 4, 10; 1164. 14; 1165.
 10.
 κωμογραμματεῖα 1112. 21.
 κωμογραμματεὺς 1113. i. 1.

λογιστεία 1147. 11.
 λογιστής 1139. 1. Αὐρήλιος Σεῦθις ὁ καὶ Ὀρίων
 (Α. Δ. 306) 1104. 2. Εὐτρύγιος ἀπὸ λογιστῶν
 (Α. Δ. 360) 1103. 3. Φλαούιος Ψοεῖς (Α. Δ.
 363) 1116. 3.

μειζονία 1147. 9.
 μείζων 1121. 22, 26; 1137. 5; 1147. 4, 9.
 μηνιάρχης 1139. 2.

ναύτης 1115. 13.
 νεόλεκτοι 1103. 5.
 νομικάριος 1131. 17.

πατρίκιος 1134. 2.
 πολιτικός 1146. 17. πολετικῶν ἐπίτροπος 1104.
 13.

πραιπόσιτος 1101. 9, 13, 18, 27.
 πραιτώριον, ἑπαρχος τοῦ ἱεροῦ π. 1116. 2.
 πρακτορεία ἀργυρικῶν 1119. 7, 19, 23, 27.
 πρεσβύτερος (κώμης) 1112. 20; 1145. 9; 1147. 6.
 πρίγκεψ 1108. 3.
 πριμιπιλάριος, ἀπὸ πριμιπιλαρίων 1133. 5.
 procuratio 1114. 6.
 προνοητής 1134. 8; 1147. 17, 19.
 προστασία 1134. 7.
 πρυτανεία 1104. 17, 22.
 πρυτανεύειν 1103. 2; 1104. 4.
 πρύτανις 1104. 21. πρ. ἑναρχος 1104. 5.
 πρωτήκτωρ, ἀπὸ πρωτηκτόρων 1134. 3.
 ῥιπάριος 1101. 26; 1147. 10.

σκριέβας 1108. 4.
 στρατηγός 1100. 1; 1102. 12; 1119. 4, 6, 10,
 20, 22. Αὐρήλιος Δεῖος ὁ καὶ Περτίναξ (A. D.
 244) 1119. 9, 25. Αὐρήλιος Φιλίαρχος ὁ καὶ

᾽Ωρίων (A. D. 284) 1115. 1, 18. στρ. Μικρᾶς
 ᾽Οάσεως 1118. 2.
 στρατιώτης 1101. 13, 18; 1115. 13.
 στρατιωτικός 1106. 7.
 συστάτης 1116. 5, 21.
 σχολαστικός 1165. 14.

tabularius 1114. 35.
 τάξεις 1120. 5.
 τραπεζίτης 1146. 17, 18.

ὑπηρέτης 1119. 13. ὑπ. ἡγεμονικός 1102. 25.
 ὑπατία, ὕπατος. See Index III.
 ὑπομνηματογράφος, Κερεάλις ὁ ἱερεὺς καὶ ὑπ. 1102.
 4, 17, 20, 23.

φροντιστής 1141. 3.
 φύλαρχος 1119. 2, 11, 13.
 χαρτουλάριος 1108. 8.

IX. WEIGHTS, MEASURES, COINS.

(a) WEIGHTS AND MEASURES.

ἄρουρα 1102. 17; 1113. i. 19, ii. 7; 1126. 6,
 12.
 ἀράβη 1124. 13; 1125. 1; 1140. 3, 4; 1143.
 5, 7; 1144. 18; 1145. 5.
 δεσμίδιον 1130. 14, 29, 32.
 δηνάριον 1142. 4, 5.
 ἡμικοτύλη 1142. 2.
 ἡμίχους 1153. 5.
 κεράμιον 1139. introd.; 1141. 7-9, 11.
 Κνίδιον 1158. 16.
 κοτύλη 1143. 1.

μετρητής 1143. 7.
 μέτρον ἐλαιουργικόν 1140. 3; μ. τετραχοίνικον
 Ἀμμωνίου τοῦ Πτολεμαίου 1124. 12.
 μόδιος 1115. 13 (?).

ξέστης 1142. 14.
 σταθμός τῆς κώμης 1130. 13.

ταγαρίδιον (?) 1158. 12.
 ταγή 1139. 3.
 τετρώβολον 1142. 11.
 χοῖνιξ 1145. 8, 11, 14, 17.

(b) COINS.

ἀργύριον 1104. 11, 22, 23; 1105. 16; 1124.
 14, 17; 1125. 3; 1127. 11; 1129. 12;
 1132. 12. ἀργύρια 1160. 9.
 δηνάριον 1104. 12, 23, 24; 1142. 5, 6, 8, 9.

δραχμή 1105. 16; 1112. 14-16, 24, 25;
 1117. 22; 1124. 14, 17; 1125. 3; 1127.
 11, 20; 1128. 16; 1132. 12, 15; 1135.
 4, 5; 1139. introd.; 1142. 3, 7; 1143.
 1, 3, 5; 1144. 4 et saep.; 1153. 8.

ζυγόν, Ἀλεξανδρείας (ζ.) 1147. 3 *et saep.* ζ.
ἰδιωτικόν 1126. 12, 13, 22; 1138. 5, 8.

ἡμιωβέλιον 1112. 16.

κεράτιον 1126. 12, 13, 21; 1131. 8, 9; 1137.
2, 3; 1138. 7; 1147. 3 *et saep.*
κέρμα 1157. 18; 1160. 16.

μνᾶ 1125. 5.

μυριάς 1129. 12; 1133. 9.

νομισμάτιον 1130. 11, 27, 32; 1131. 7, 9;
1136. introd.; 1138. 6, 9; 1147. 3 *et*
saep. ν. δεσποτικόν 1130. 10.

νουμμίον 1165. 6.

ὀβολός 1112. 16; 1143. 7; 1144. 11.

τάλαντον 1104. 11, 12, 22, 24; 1105. 21;
1117. 4, 16; 1158. 8, 10, 14.

τριώβολον 1112. 25.

χάλκινος 1158. 23.

χαλκός 1105. 21.

χρυσίνος 1133. 9.

χρυσίον 1117. 8.

χρυσός 1121. 19; 1126. 12, 21; 1130. 10,
11, 27, 31; 1131. 7, 9; 1137. 2, 3; 1138.
5, 8.

X. TAXES.

ἀναβολικόν 1135. 2; 1136. 3.

ἀνανέωσις 1105. 21.

ἀνώνη 1115. 9.

ἀργυρικόν 1134. 6, 12. ἀργυρικά 1119. 7, 20,
27; 1138. 4.

δημόσιον 1137. 2, 3. δημόσια 1125. 12; 1126.
14.

ἐπικεφάλαιον 1157. 14, 16, 20.

ἐπόμενα 1112. 14, 24.

λαογραφία 1109. 12.

προσδιαγραφόμενα 1112. 16, 25.

τέλεσμα 1123. 15.

XI. GENERAL INDEX OF GREEK AND LATIN WORDS.

α 1114. 15.

ἀβάκτης 1108. 11.

ἀβάσκαντος 1159. 27.

ἀβύλλη 1153. 18.

ἄβροχος 1113. i. 15, 18, ii. 7; 1125. 10.

ἀγαθός 1126. 10; 1161. 2.

ἀγανακτεῖν 1119. 8.

ἀγαπᾶν 1161. 3.

ἀγαπητός 1162. 3.

ἄγιος 1147. 11; 1150. 2; 1151. 6 *et saep.*

ἀγνεύειν 1144. 17.

ἀγνοεῖν 1119. 11.

ἄγνοια 1119. 11.

ἀγοράζειν 1142. 2 *et saep.*; 1149. 5; 1153.
18; 1158. 11.

ἀγορανόμος. See Index VIII.

ἀγοραστός 1110. 13.

ἀγοργείτων 1106. 2.

ἀγωνιᾶν 1154. 6.

ἄδεια 1119. 17.

ἀδελφή 1154. 1; 1157. 1, 22; 1158. 19;
1159. 31; 1161. 17.

ἀδελφικός 1165. 2, 6.
 ἀδελφός 1102. 8; 1106. 1, 11; 1111. i. 8,
 16; 1153. 15; 1154. 12; 1158. 1; 1162.
 4, 6; 1165. 14.
 ἀδιαίρετος 1105. 13.
 ἀδιάθετος 1114. 28; 1121. 13.
 ἀδικεῖν 1100. 17.
 ἄδολος 1124. 11.
 ἄδωναι 1152. 2.
 affirmatio 1114. 36.
 agere 1114. 38.
 ἀθετεῖν 1120. 8.
 ἀθρόως 1117. 23.
 αἰγιοθύτης (?) 1136. 3.
 αἰρεῖν 1110. 3; 1127. 20. αἰρεῖσθαι 1118. 11;
 1124. 19; 1164. 9.
 αἵρεσις 1117. 11.
 αἰτεῖν 1115. 3; 1121. 22. αἰτεῖσθαι 1104. 6.
 αἰτιάσθαι 1119. 19, 23.
 αἰώνιος 1122. 1; 1134. 1.
 ἀκαθαρσία 1128. 25.
 ἄκανθα 1112. 5, 21.
 ἀκίνδυνος 1124. 2; 1125. 9; 1127. 2; 1130. 14.
 ἀκολούθως 1102. 6; 1104. 8; 1115. 12;
 1117. 9, 14, 17; 1134. 9.
 ἀκριβής 1102. 12.
 ἄκριτος 1124. 11.
 ἄκυρος 1133. 13.
 ἀκωλύτως 1127. 16.
 ἀλήθεια, ἐπ' ἀληθείας 1110. 21.
 ἀλλήλων 1165. 12.
 ἀλλοδαπή 1122. 11.
 ἄλλος 1103. 8; 1104. 11, 16; 1105. 20;
 1106. 3; 1113. i. 1; 1116. 6; 1119. 16;
 1121. 20; 1124. 4; 1134. 8, 13, 15;
 1141. 5; 1145. 3; 1160. 13, 15; 1164. 6;
 1165. 4, 12.
 ἄλλοτε 1165. 10.
 ἀλλότριος 1121. 6.
 ἄλς 1143. 5, 7.
 ἀλωνία 1107. 3.
 ἄλως 1124. 11.
 ἁμαρτία 1119. 11.
 ἀμελεῖν 1157. 9, 22; 1158. 9; 1159. 12.
 ἀμήν 1151. 56; 1152. 5. qθ 1162. 15.
 ἀμφημερινός 1151. 36.
 ἀμφοδογραμματεύς. See Index VIII.
 ἄμφοδον 1119. 6, 13. Cf. Index VI (c).
 ἀμφότερος 1109. 6; 1119. 19; 1164. 7, 9.

ἀναβαίνειν 1157. 7, 13, 26.
 ἀναβυλικόν 1135. 2; 1136. 3.
 ἀναγιγνώσκειν 1102. 6, 13, 25.
 ἀναγκαῖος 1130. 9; 1153. 11. ἀναγκαῖως 1121.
 23.
 ἀναγράφειν 1105. 2; 1109. 12; 1123. 10.
 ἀναδιδάσκειν 1103. 4; 1163. 5.
 ἀναδιδόναι 1104. 9, 24; 1119. 20, 23; 1125. 19.
 ἀνακομιδή 1130. 19.
 ἀνίλωμα 1104. 8; 1159. 18, 22.
 ἀναμέτρησις 1126. 6.
 ἀναμνησιο[?] 1144. 1.
 ἀνανέωσις 1105. 21.
 ἀναπαύεσθαι 1121. 12.
 ἀναπέμπειν 1157. 18.
 ἀναπληροῦν 1121. 11.
 ἀναπομπός 1115. 2.
 ἀναρπαστός 1106. 8.
 ἀναφέρειν 1103. 5; 1115. 6; 1119. 26.
 ἀνδραπόδιον 1102. 15.
 ἀνδριότατος 1163. 3.
 ἀνείσπρακτος 1123. 14.
 ἀνεπηρέαστος 1106. 5.
 ἄνευ 1101. 7; 1126. 15; 1130. 17.
 ἀνέκειν 1104. 15.
 ἀνηλοῦν 1143. 6.
 ἀνὴρ 1120. 2; 1123. 6; 1164. 5. κατ' ἄνδρα
 1112. 1.
 ἄνθρωπος 1107. 2; 1155. 7; 1159. 16.
 ἀνιστάται 1161. 9.
 ἀννώνη 1115. 9.
 ἀνομία 1121. 20.
 ἀντιγράφειν 1153. 17; 1157. 12, 25.
 ἀντίγραφον 1101. 1; 1102. 1; 1115. 7, 19;
 1118. 4; 1119. 3, 13, 14, 22, 25.
 ἀντίδικος 1164. 4.
 ἀντιλαμβάνεσθαι 1123. 9.
 ἀντιλέγειν 1148. 7.
 ἀντιλογία 1126. 15; 1130. 17.
 ἀντιποιεῖσθαι 1123. 19; 1165. 2, 7.
 ἀνύειν 1121. 27.
 ἀνυερέβλητος 1121. 7.
 ἀνυπερθέτως 1126. 15; 1129. 14; 1130. 16;
 1131. 14.
 ἄνω 1159. 26.
 ἀξία 1127. 26.
 ἄξιος 1164. 14; 1165. 5, 13.
 ἀξιοῦν 1102. 17, 19, 22; 1115. 7; 1117. 9;
 1118. 1; 1121. 24; 1130. 22; 1164. 3.

ἀπαιτεῖν 1107. 5; 1119. 18; 1157. 15, 16.
 ἀπαιτήσιμον 1134. 9.
 ἀπαίτησις 1126. 14.
 ἀπαιτητής 1135. 1.
 ἀπαλλάσσειν 1119. 16; 1164. 8.
 ἄπαξ 1102. 8. πρὸς ἄπαξ 1138. 13.
 ἀπαρενόχλητος 1123. 13.
 ἄπας 1101. 16; 1121. 20; 1122. 12; 1123. 18; 1164. 11.
 ἀπελεύθερος 1128. 4.
 ἀπεργασία 1112. 12.
 ἀπέρχεται 1158. 6.
 ἀπενκταῖως 1114. 24.
 ἀπέχειν 1132. 7. ἀπέχεσθαι 1100. 19; 1106. 6.
 ἀπηλιώτης 1111. i. 7; 1126. 8.
 ἀπλοῦς 1130. 10, 25; 1134. 17.
 ἀπογράφειν, ἀπογράφειν 1110. 6; 1111. i. 4, ii. 4; 1113. i. 13, ii. 4; 1157. 5 *et saep.*
 ἀπογραφὴ 1114. 34; 1157. 4, 24. κατ' οἰκίαν ἀπ. 1110. 3, 8; 1111. i. 5, ii. 4.
 ἀποδεικνύναι 1114. 32.
 ἀπόδειξις 1147. 14.
 ἀποδιδόναι 1118. 5; 1124. 8, 14; 1125. 6; 1126. 14; 1127. 17, 39; 1128. 16; 1129. 12, 17; 1130. 15; 1132. 7; 1155. 18; 1157. 30; 1158. 26; 1160. 29.
 ἀποδιώκειν 1151. 32.
 ἀπόδοσις 1117. 20; 1130. 21.
 ἀποκαθιστάναι 1117. 7.
 ἀπολαμβάνειν 1102. 18; 1133. 8.
 ἀπολοιπασμός 1147. 1.
 ἀπολύειν 1102. 19, 21; 1165. 11.
 ἀποπληροῦν 1134. 8; 1164. 12.
 ἀποσπᾶν 1120. 16.
 ἀπόστολος 1151. 44.
 ἀποσυλᾶν 1121. 20.
 ἀπότακτος 1124. 2, 5, 7, 9; 1126. 11.
 ἀποτίνειν 1124. 13; 1127. 27.
 ἀποφαίνεσθαι 1102. 24; 1117. 6.
 ἀπόφασις 1102. 1, 5; 1117. 9.
 ἀποχή 1104. 24; 1115. 6, 7, 9, 18; 1130. 19; 1133. 15, 16, 19; 1134. 16; 1137. 4; 1157. 21.
 ἄπτεισθαι 1107. 2.
 ἀργεῖν 1160. 14.
 ἀργυρικόν. See Index X.
 ἀργύριον. See Index IX (δ).
 ἀργυροκόπος 1146. 12.
 ἀργυροπράτης 1108. 7.

ἀρέσκειν 1153. 25.
 ἄρετή 1103. 4; 1131. 4, 12.
 ἀριθμός 1117. 15; 1130. 11.
 ἄριστος 1156. 15.
 ἄρουρα. See Index IX (α).
 ἀρπαγή 1121. 6, 7.
 ἀρτάβη. See Index IX (α).
 ἀρτοκόπισσα 1146. 8, 9.
 ἀρτοκόπος 1158. 7.
 ἄρτος 1115. 3, 6, 13.
 ἄρτυμα 1142. 9.
 ἀρχάγγελος 1151. 42.
 ἀρχαῖν 1101. 13; 1119. 16. ἄρχων 1101. 14.
 ἄρχοντες 1117. 3, 5, 7.
 ἀρχή 1119. 16; 1130. 16.
 ἀρχίατρος 1108. 6.
 ἀρχιερατεύειν 1113. i. 4; 1132. 10.
 ἀρχιερέως 1114. 32; 1146. 6.
 ἄσημος 1111. ii. 15.
 ἀσθενής 1120. 12.
 ἀσπάζειν 1158. 18, 20. ἀσπάζεσθαι 1155. 9; 1159. 27; 1160. 3; 1164. 13.
 ἀσφάλεια 1133. 15; 1134. 16; 1137. 3.
 ἀσφαλής 1115. 8.
 ἄσμενος 1111. ii. 15.
 αὐθαίρετος 1122. 8.
 αὐθεντικός 1115. 5, 7, 9, 18.
 αὐλή 1105. 10.
 autem 1114. 13.
 αὐτόθι 1103. 4.
 αὐτόπτης 1154. 8.
 ἀφῆλξ 1114. 28.
 ἀφιέναι 1119. 17.
 ἀφορμή 1164. 3.
 ἄχρι 1130. 12. ἄχρις 1107. 3.
 βαλανεῖον 1104. 16.
 βαρεῖν 1159. 2.
 βασιλεία 1119. 17.
 βαφεύς 1146. 14.
 βέβαιος 1126. 18; 1130. 7.
 βεβαιοῦν 1119. 17; 1124. 8; 1125. 15; 1127. 13.
 βελτίων 1148. 2.
 βενεφικιάριος 1121. 2.
 βία 1120. 11, 20.
 βιβλίδιον 1119. 19; 1120. 4, 8.
 βιβλίον 1101. 10; 1121. 23; 1153. 4.
 βίος 1121. 12.

βοήθεια 1101. 21.
 βοηθεῖν 1101. 19; 1152. 4; 1161. 5.
 βοηθός. See Index VIII.
 bona 1114. 10.
 βόρειος 1110. 11.
 βορρᾶ 1126. 8. ἐκ β. 1112. 13.
 βορρινός 1112. 22.
 βούλεσθαι 1100. 5; 1101. 8; 1126. 9; 1129. 14; 1130. 21; 1165. 4.
 βουλευτής. See Index VIII.
 βουλή. See Index VIII.
 βρέλλιον (? l. βδέλλιον) 1142. 3.

 civitas 1114. 7, 9, 12, 13.
 consul. See Index III.

 γε 1159. 6.
 γείτων 1121. 18; 1126. 7.
 γενέθλια 1144. 4.
 γένημα 1134. 6, 12; 1141. 6.
 γένος 1134. 13.
 γεωργεῖν 1107. 2.
 γεωργία 1124. 16.
 γεωργός 1134. 7, 14; 1140. 1; 1165. 5.
 γῆ 1107. 2; 1124. 5; 1125. 12. γῆ δημοσία 1123. 13, 15.
 γῆδιον 1126. 4; 1134. 15.
 γίγνεσθαι 1101. 5; 1102. 16, 21; 1104. 15; 1106. 4; 1107. 4; 1117. 1, 18, 24; 1119. 4, 6, 13, 15, 20; 1121. 11; 1125. 11; 1126. 6, 13; 1127. 28; 1130. 11, 14, 23; 1136. 5; 1137. 3; 1138. 8; 1147. 13 ἐλ saep.; 1153. 22; 1165. 5.
 γιγνώσκειν 1118. 7; 1155. 2.
 γλύκιον 1142. 16.
 γνώμη 1122. 8.
 γνωσιμαχεῖν 1119. 20.
 γονεύς 1109. 6; 1121. 11.
 γράμμα 1100. 3; 1104. 9; 1110. 3, 9; 1117. 12; 1119. 23; 1121. 32; 1130. 30; 1133. 17; 1148. 8; 1160. 7; 1164. 1.
 γραμματεῖον 1130. 8 ἐλ saep.; 1133. 12.
 γραμματεὺς. See Index VIII.
 γραμματηφόρος 1164. 1, 6.
 γράφειν 1107. 4; 1118. 1; 1119. 3; 1121. 32; 1129. 18; 1130. 25, 30, 31; 1131. 15; 1133. 17, 18; 1134. 17; 1137. 4; 1153. 4, 5, 21, 25; 1157. 23; 1158. 13,

23; 1159. 4; 1160. 7 ἐλ saep.; 1161. 7, 12; 1163. 7; 1164. 12; 1165. 12.
 γραφή 1119. 7.
 γυμνασιαρχεῖν, γυμνασιάρχης. See Index VIII.
 γυμνασιαρχία 1102. 9.
 gymnasiarchus 1114. 7, 12.
 γυνή 1102. 24; 1114. 27; 1120. 12; 1135. 3; 1148. 4.

 δανείζειν 1132. 15.
 δαπανᾶν 1143. 5.
 δαπάνη 1125. 18; 1144. 6, 16.
 de 1114. 14.
 decedere 1114. 35.
 decurio 1114. 7, 12.
 defungi 1114. 13.
 δεικνύναι 1150. 5.
 δεῖν 1104. 12; 1165. 2, 10.
 δεινῶς 1161. 8, 11.
 δεσμίδιον 1130. 14, 29, 32.
 δέσποινα 1151. 40; 1165. 9.
 δεσπότης 1122. 1; 1134. 1; 1163. 3, 9; 1164. 14; 1165. 13.
 δεσποτικός 1130. 10.
 δέχεσθαι 1101. 15; 1136. 2; 1157. 20; 1158. 7, 12.
 δῆλος 1101. 12.
 δηλοῦν 1102. 11; 1109. 11; 1111. ii. 11, 13; 1112. 3, 19; 1125. 18; 1130. 12; 1133. 13; 1153. 12.
 δήμεσις 1101. 25.
 δημόσιος 1104. 16. δ. γῆ 1123. 12, 15. δ. θησαυρός 1125. 17. δ. τράπεζα 1117. 13.
 τὸ δημόσιον 1124. 4, 17. δημόσιον, δημόσια 1125. 12; 1126. 14; 1137. 2, 3.
 δημοτικός 1101. 24.
 δηνάριον. See Index X (a) (δ).
 di(a) 1129. 20.
 διαβάλλειν 1158. 22.
 διαγιγνώσκειν 1117. 3.
 διαγράφειν 1135. 1; 1157. 17, 19.
 διαδέχεσθαι 1112. 20; 1119. 17.
 διαδιδόναι 1115. 6.
 διαδικεῖν 1101. 8.
 διάδοσις 1115. 9.
 δίαιτα 1164. 8, 9.
 διάκονος 1130. 29; 1162. 3.
 διαμένειν 1161. 12.
 διαπειρᾶν 1101. 21 (?).

διάπισμα 1103. 8.
 διασείειν 1100. 6, 13, 14, 16.
 διάσημος 1104. 10; 1115. 4, 5.
 διαττροφή 1165. 5.
 διάταγμα 1100. 1, 21; 1101. 1.
 διατυποῦν 1104. 7.
 διαφέρειν 1106. 3; 1129. 8; 1147. 11; 1165. 3.
 διάφορον 1118. 7; 1130. 11, 28.
 διαψεύδεσθαι 1110. 22.
 διδασκαλία 1101. 3.
 διδάσκειν 1106. 2.
 δίδοναι 1103. 7; 1104. 22; 1116. 7; 1117. 20; 1119. 9; 1130. 18; 1134. 10; 1139. 2; 1140. 2; 1141. 3; 1147. 22; 1148. 7; 1149. 9; 1153. 24; 1156. 8; 1158. 14; 1164. 3, 10.
 διδυμαγενής 1119. 26.
 διέρχεσθαι 1109. 9, 13; 1111. 1. 5; 1141. 4, 7.
 dies 1114. 14.
 δικαιοδοσία 1146. introd.
 δικαιοδοτής 1102. 16.
 δικαιολογία 1165. 6.
 δίκαιος 1117. 19 (?); 1126. 7. δίκκιον 1119. 28; 1123. 17.
 δικαίωμα 1119. 15.
 δικαστήριον 1101. 23, 27; 1106. 8.
 δίκη 1119. 18; 1124. 20; 1160. 17.
 δίμηνος 1160. 14.
 διό 1101. 25; 1117. 19.
 διοικεῖν 1134. 3; 1146. introd.
 διοικήσεις 1134. 16; 1147. 3.
 διοικητής. See Index VIII.
 διπλοῦς 1124. 15.
 διώκειν 1151. 3.
 δοκεῖν 1102. 7, 14; 1117. 6; 1119. 85; 1153. 11; 1156. 13; 1160. 22.
 δόκιμος 1130. 10.
 δόσις 1127. 19.
 δούλη 1110. 16, 17; 1120. 16; 1151. 10, 29.
 δούλος 1149. 7.
 δούξ 1103. 3.
 δραχμή. See Index IX (δ).
 δραχμιαίος 1125. 4, 8.
 ducenarius 1114. 15.
 δύναμις 1150. 5.
 δύνασθαι 1117. 22; 1157. 6, 7, 11; 1161. 9; 1164. 7; 1165. 8, 12.
 δυοῖν θάτερον 1119. 20.
 δωδεκάδραχμος 1109. 7, 11; 12, 16.

δωρεῖσθαι 1153. 15.
 εἶν 1159. 19; 1165. 3.
 εἶναιτοῦ 1107. 3; 1114. 27; 1119. 23; 1121. 6, 22; 1125. 18; 1159. 2.
 ἐγγράφειν 1116. 16.
 ἐγγραφός 1121. 25; 1130. 19.
 ἐγκαλεῖν 1133. 11; 1134. 12.
 ἐγκαταλείπειν 1124. 15.
 ἐγώ, emu 1120. 20.
 ἔθνος 1119. 17.
 ἔθος 1116. 9.
 εἰδέναι 1119. 13, 15; 1121. 16, 32; 1129. 19; 1130. 30; 1133. 17; 1165. 8.
 εἶδος 1134. 13; 1160. 12.
 εἰκάς 1128. 8.
 εἰπεῖν 1103. 3; 1165. 10.
 εἰρήνη 1162. 9.
 εἶς, εἷς μὲν . . . καὶ εἷς 1153. 14. δι' ἑνός 1119. 13.
 εἰσαγγέλλειν 1116. 7; 1119. 7.
 εἰσιέναι 1119. 2; 1125. 10; 1127. 5.
 εἴσοδος 1105. 12.
 εἰσπηδᾶν 1120. 14.
 εἴσπραξις 1100. 18.
 εἰσφέρειν 1102. 9; 1117. 4, 16, 21; 1150. 3; 1158. 15.
 εἴτε 1101. 7; 1165. 11.
 ἑκαστος 1101. 5; 1117. 20; 1124. 13; 1125. 4; 1126. 11; 1128. 20.
 ἐκάτερος 1125. 13, 20.
 ἑκατοντάρχης 1146. 18, 19.
 ἐκδιδόναι 1133. 14, 16; 1153. 26.
 ἐκδικία 1101. 18; 1121. 21.
 ἑκδικος 1108. 13.
 ἐκεῖ 1119. 12; 1127. 8.
 ἐκείνος 1106. 5; 1119. 10; 1121. 6; 1165. 9, 11.
 ἐκέισε 1119. 7.
 ἐκκλησία. See Index VII (δ).
 ἑκκλητος 1117. 3 (?).
 ἐκούσιος 1122. 8. ἐκουσίως 1126. 2; 1129. 6; 1132. 7.
 ἐκπράσσειν 1101. 11 (?).
 ἐκτελεῖν 1121. 15.
 ἐκτέμνειν 1153. 20.
 ἐκτίθεσθαι 1134. 16.
 ἑκτοτε 1119. 28.
 ἐκφόριον 1124. 15; 1125. 18, 20; 1134. 6.
 ἑλαιον 1142. 14; 1143. 7; 1153. 5; 1160. 24.

- ἐλαιοπώλης 1146. 4.
 ἐλαιουργικός 1140. 3.
 ἔλαττον 1100. 4.
 ἐλέγχειν 1100. 15.
 ἐλωί 1152. 1.
 ἐμαντοῦ 1121. 9; 1160. 10.
 ἐμβαδεύειν 1118. 7.
 ἐμμέλεια 1121. 27.
 ἐμμένειν 1164. 10.
 ἐμός 1159. 14; 1164. 9, 10, 14; 1165. 13.
 ἐμπόδιος 1104. 15.
 ἐμφάνεια 1121. 22, 25.
 ἔναγχος 1117. 2.
 ἔναρχος 1104. 5.
 ἐνδεῖν 1117. 8.
 ἐνδομενεία 1102. 15; 1121. 19.
 ἐνδοξος 1131. 2, 13; 1151. 42, 43; 1165. 10.
 ἐνελίσσειν 1153. 23.
 ἔνεκεν 1119. 26; 1156. 5; 1157. 4; 1164. 2.
 ἐνέχυρον 1126. 17.
 ἔνθα 1121. 17.
 ἐνθάδε 1154. 10.
 ἐνθυμίσθαι 1108. 6.
 ἐνιαυσίως 1129. 11.
 ἐνιαυτός 1102. 18; 1116. 11; 1128. 20.
 ἐνιστάται 1110. 7, 11; 1113. 1. 14; 1114. 24;
 1116. 15; 1119. 12; 1123. 16; 1125. 5,
 7; 1128. 9; 1129. 7; 1130. 15, 21.
 ἐνοίκισις 1105. 18.
 ἐνοίκιον 1127. 9, 18, 40; 1129. 11, 17.
 ἐνορία 1101. 5.
 ἐνοχλεῖν 1100. 13; 1159. 12.
 ἐντάγιον 1130. 19; 1136. 1.
 ἐντάσσειν 1119. 3, 25.
 ἐνταῦθα 1119. 6; 1161. 16.
 ἐντέλλεσθαι 1154. 3.
 ἐντεῖθεν 1134. 11.
 ἔντευξις 1101. 6.
 ἐντολικόν 1142. 1, 18.
 ἐντόπιος 1153. 26.
 ἐντός 1128. 14.
 ἐντυγχάνειν 1160. 19, 21.
 ἐξαίρειν 1151. 9.
 ἐξαίρετος 1119. 15.
 ἐξαλλοτριῶν 1118. 10.
 ἐξάμηνος 1127. 19; 1129. 13.
 ἐξείναι 1101. 13; 1130. 17.
 ἐξέρχεσθαι 1102. 24; 1150. 6.
 ἐξετάζειν 1102. 12.
 ἐξηγητεύειν, ἐξηγητής. See Index VIII.
 ἐξῆς 1116. 16; 1129. 7; 1130. 12; 1163. 3.
 ἐξίστασθαι 1123. 23.
 ἐξισχύειν 1120. 7.
 ἐξέκπτωρ 1108. 13.
 ἐξοδιάζειν 1104. 6, 21; 1117. 7, 10, 11.
 ἐξοδιασμός 1104. 14; 1134. 10.
 ἔξοδος 1105. 12.
 ἐξουσία 1103. 3; 1120. 8; 1123. 22.
 ἐξυνηρετεῖν 1144. 13.
 ἐπάγειν 1121. 21. ἐπαγόμεναι 1116. 13; 1132.
 17.
 ἐπάν 1102. 20.
 ἐπαναγκάζειν 1119. 9; 1121. 24.
 ἐπάναγκες 1130. 15.
 ἐπανόρθωσις 1100. 7.
 ἐπαρχία 1101. 14.
 ἔπαρχος. See Index VIII.
 ἐπαρτᾶν 1119. 10; 1121. 5.
 ἐπεὶ 1102. 8; 1119. 6, 18; 1156. 10; 1159. 4.
 ἐπείγειν 1155. 13; 1161. 12.
 ἐπειδὴ 1107. 1; 1157. 6.
 ἐπειτα 1119. 16.
 ἐπελευστικός 1120. 10.
 ἐπεξέρχεσθαι 1165. 7.
 ἐπέρχεσθαι 1106. 2.
 ἐπερωτᾶν 1126. 18; 1129. 15; 1130. 26;
 1133. 15; 1134. 17.
 ἔπεισθαι 1112. 14, 24; 1119. 17.
 ἐπηρεάζειν 1165. 3, 4, 8, 10.
 ἐπὶ, ἐπὶ τῷ 1122. 9. ἐφ' ᾧ 1105. 20.
 ἐπιβαίνειν 1155. 3.
 ἐπιδέχεσθαι 1126. 2; 1129. 6.
 ἐπιδημεῖν 1103. 4; 1117. 2.
 ἐπιδημία 1119. 21.
 ἐπιδιδόναι 1101. 10; 1107. 6; 1114. 34;
 1115. 6; 1116. 21; 1119. 20, 29; 1120.
 4; 1121. 7, 23, 31; 1134. 9; 1163. 9.
 ἐπίθεσις 1121. 7.
 ἐπιθήκη 1158. 24.
 ἐπικαλεῖσθαι 1112. 2, 19; 1151. 52.
 ἐπικεῖσθαι 1127. 24; 1128. 26.
 ἐπικεφάλαιον 1157. 14, 16, 20.
 ἐπίκρισις 1109. 5, 11.
 ἐπίλοιπος 1123. 20.
 ἐπιμέλεια 1119. 20.
 ἐπιμέλεσθαι 1154. 4.
 ἐπιμελητής. See Index VIII.
 ἐπιμένειν 1106. 7.

ἐπινέμῃσις 1134. 11, 14.
 ἐπισκέπτεσθαι 1151. 28.
 ἐπίσταλμα 1119. 25.
 ἐπίστασθαι 1121. 21.
 ἐπιστέλλειν 1104. 6, 13; 1115. 3; 1119. 8—
 10, 22, 25.
 ἐπιστολή 1119. 3, 22; 1153. 24.
 ἐπιστράτηγος. See Index VIII.
 ἐπιστρέφειν 1121. 5.
 ἐπιτελεῖν 1118. 10.
 ἐπιτήδειος 1116. 16.
 ἐπιτηρητής 1132. 11.
 ἐπίτιμον 1124. 17.
 ἐπιτρέπειν 1164. 8.
 ἐπιτροπή 1119. 15.
 ἐπίτροπος. See Index VIII.
 ἐπιφανής 1104. 19.
 ἐπιφέρειν 1115. 12; 1119. 30; 1133. 14.
 ἐπιχειρεῖν 1106. 5; 1119. 18, 24; 1121. 8.
 ἐπιχειρήμα 1121. 24.
 ἐποίκιον 1133. 4, 10.
 ἐποφείλειν 1165. 12.
 ἔποψις 1116. 8.
 ἔργον 1100. 7; 1112. 9; 1141. 5.
 ἐρεῖν 1106. 3, 4; 1153. 15; 1165. 4.
 ἔρχεσθαι 1106. 2; 1158. 5, 10; 1159. 6, 8,
 23; 1160. 20; 1164. 1, 8; 1165. 11.
 ἐρωτᾶν 1149. 3; 1155. 6; 1163. 4.
 ἐσθής 1121. 19.
 ἐσπέρα 1163. 2.
 esse 1114. 13, 15.
 ἔτερος 1105. 11; 1118. 9; 1119. 15, 20, 27;
 1130. 22. δυοῖν θάτερον 1119. 20.
 ἔτι 1111. ii. 11, 13; 1119. 24, 27. ἔ. καὶ νῦν
 1118. 5.
 ἐτοίμως 1131. 10.
 ἔτος, κατ' ἔ. 1105. 20; 1117. 21; 1125. 1, 12,
 17, 21; 1127. 10, 18, 40; 1128. 15;
 1129. 13.
 εὐαγγελιστής 1151. 45.
 εὐάρεστος 1130. 13.
 εὐδηλος 1100. 3.
 εὐεργετεῖν 1117. 18.
 εὐεργέτης 1148. 2.
 εὐθύς 1155. 3. εὐθέως 1119. 7; 1155. 4;
 1164. 4.
 εὐθηνιαρχεῖν 1114. 22.
 εὐλαβῶς 1119. 10.
 εὐρίσκειν 1133. 12; 1153. 10, 18; 1155. 7.

εὐσεβῶς 1119. 17.
 εὐσταθμος 1130. 10.
 εὐτέλεια 1165. 2, 8.
 εὐτελής 1165. 4.
 eutheniarcha 1114. 8.
 εὐτυχής. See Index II. εὐτυχῶς 1103. 4;
 1108. 1; 1119. 21.
 εὐχαριστεῖν 1164. 2.
 εὐχερῶς 1121. 6.
 εὐχεσθαι 1104. 17; 1119. 24; 1142. 17;
 1151. 38; 1157. 28; 1158. 3, 25; 1160.
 28; 1162. 13.
 ἐφιστάναι 1106. 7; 1121. 18.
 ἔχεν 1100. 8, 18; 1104. 22; 1107. 4; 1113.
 i. 14; 1115. 5, 8, 18; 1116. 23; 1117.
 13; 1119. 10, 28; 1120. 18, 20; 1123.
 22; 1125. 2; 1127. 7; 1130. 8, 26;
 1131. 3, 11; 1133. 10; 1134. 11; 1137.
 1; 1149. 7; 1156. 11; 1160. 8; 1161.
 8, 11.
 ἔχθεις 1136 introd.; 1147. 1.
 exemplum 1114. 14, 16.
 ἕως 1125. 15; 1144. 7, 14; 1159. 21. ἕως
 ἂν 1124. 7.

facere 1114. 7, 8, 12, 14.
 filia 1114. 9, 11.
 filius 1114. 8.

ζῆν 1117. 19; 1151. 25.
 ζυγόν. See Index IX (b).

ῆ 1148. 2 (?).
 ῆ 1106. 6; 1118. 7; 1119. 9, 10; 1121. 16;
 1124. 13; 1125. 8; 1127. 25; 1130. 19;
 1157. 25; 1165. 7, 12. ῆ οὖν 1130. 19.
 ῆ 1102. 12.
 ἡγεῖσθαι 1104. 13; 1119. 17.
 ἡγεμονία 1121. 27.
 ἡγεμονικός 1102. 25; 1119. 21.
 ἡγεμών. See Index VIII.
 ἡδέως 1162. 11.
 ἡδὴ 1121. 25.
 ἡμέρα 1100. 4; 1114. 24; 1121. 12; 1145.
 5, 18; 1158. 4; 1161. 13.
 ἡμέτερος 1119. 9, 12, 15, 19, 21.
 ἡμικοτύλη 1142. 2.
 ἡμιολία 1127. 27.
 ἡμίχους 1153. 5.

ἡμιωβέλιον 1112. 16.
ἡσυχάζειν 1119. 8 (?).
ἦτοι 1129. 10; 1134. 6.

θ() 1145. 2 *et saep.*
θάλαμος 1144. 2.
θαμά 1158. 4.
θάνατος 1121. 15.
θαρσύν 1101. 18.
θανμαστός 1151. 53.
θεά 1117. 2.
θεῖος 1119. 18, 21. θειότατος 1134. 4, 15.
θέλειν 1155. 2; 1156. 7; 1158. 15.
θέμα 1125. 19; 1159. 10.
θεολόγος 1151. 45.
θεός. See Indices II and VII (a) 1, (δ).
θεοτόκος 1151. 41.
θέσις 1123. 2.
θησανρός 1125. 17.
θυγάτηρ 1102. 11; 1114. 25, 27; 1120. 2;
1121. 13; 1129. 3; 1158. 19, 20.
θυμέλη 1143. 3.
θύρα 1127. 24; 1128. 26.
θυσία 1143. 3, 4, 6; 1144. 15.

hereditas 1114. 10, 15.
hic 1114. 14.
hora 1114. 14.

ἰάσθαι 1151. 25, 28.
ἰδεῖν 1157. 7.
ἴδιος 1116. 7; 1125. 18; 1130. 9. ἡ ἰδία
1117. 22. ἴδιος λόγος 1112. 1.
ιδιώτης 1101. 6 *et saep.*
ιδιωτικός 1126. 12, 13, 22; 1138. 5, 8; 1153.
18.
ἰδοῦ 1158. 13.
idus 1114. 37.
ιερεύς. See Index VII (a) 3.
ιερόν 1116. 10; 1143. 2, 5.
ιερός 1114. 20; 1116. 2; 1135. 2; 1144. 6.
ικανός 1121. 25.
ἰματίζειν 1122. 14.
immunis 1114. 15.
ἰνα 1101. 26; 1117. 18, 20; 1119. 13, 21;
1120. 9; 1121. 21; 1153. 25; 1154. 5;
1155. 13; 1156. 13; 1158. 14; 1159. 2;
1160. 13; 1165. 11.
ἰνδικτίων. See Index III.

inserere 1114. 36.
intestatus 1114. 13, 35.
is 1114. 12, 15.
ἴσος 1124. 18. ἴσον 1121. 26.
ἰσπάνι 1102. 17, 22.

καθάπερ 1124. 20.
καθαρός 1124. 11; 1125. 19; 1126. 13, 22;
1128. 24; 1130. 13.
καθήκειν 1121. 14.
καθῆσθαι 1160. 24.
κάθοδος 1119. 27.
καθότι 1124. 22.
καθώς 1157. 3.
καί, καὶ 1157. 13, 26. καὶ 1100. 15.
καιρός 1119. 17; 1126. 14.
κακία 1101. 7.
κακοβουλία 1101. 7 (?).
κακός 1151. 14, 38.
καλαμοφυή (?) 1141. 4.
καλεῖν 1100. 10; 1126. 5.
καλός 1100. 8; 1142. 3. καλῶς 1155. 8;
1158. 5.
κάμηλος 1164. 2, 5, 7; 1165. 5.
κάπηλος 1158. 26.
καρποδέσμιον 1153. 13.
καρπός 1124. 6; 1125. 14; 1133. 10.
καταβάλλειν 1121. 9; 1138. 1.
καταβολή 1147. 15.
κατάγαιον 1105. 9.
καταγίγνεσθαι 1121. 4; 1133. 4, 6.
καταλαμβάνειν 1101. 26; 1119. 12; 1163. 2.
καταλείπειν 1118. 12; 1121. 18; 1165. 8.
καταμανθάνειν 1153. 25 (?).
καταμένειν 1121. 17.
καταντῶν 1110. 12.
καταπέμπειν 1115. 19.
καταπίπτειν 1112. 23.
καταπλεῖν 1153. 11.
καταπονεῖν 1101. 9.
καταρτίζειν 1153. 16, 19.
καταφεύγειν 1101. 23, 27.
καταχωρίζειν 1117. 14; 1119. 7.
κατεπείγειν 1141. 5.
κατέχειν 1102. 19; 1118. 8.
κατοικεῖν 1102. 12.
καυχᾶσθαι 1160. 8, 10.
κελεύειν 1101. 24; 1102. 20; 1109. 5; 1110.
6; 1111. i. 3, ii. 2; 1113. i. 11, ii. 2; 1115.

19; 1117. 4, 17; 1119. 9, 20, 23; 1150. 3; 1164. 8, 11.
 κέλεις 1115. 11.
 κέλλα 1128. 15; 1144. 16.
 κεράμιον. See Index IX (a).
 κεράτιον. See Index IX (b).
 κέρμα 1157. 18; 1160. 16.
 κεφάλαιον 1105. 16; 1130. 11, 28; 1132. 13, 15.
 κεφαλή 1142. 8.
 κηδεία 1121. 14.
 κίνδυνος 1116. 8; 1119. 10; 1121. 5; 1124. 2; 1125. 9; 1127. 12; 1130. 14.
 κινεῖν 1121. 16, 18.
 κίστη 1153. 3.
 κλείς 1127. 25; 1128. 27.
 κληρονομία 1102. 9.
 κληρονόμος 1121. 13; 1135. 2 (?).
 κλῆρος 1126. 5.
 κλιβανεύς 1142. 10.
 κλίμαξ 1127. 9.
 κλίνη 1144. 6.
 Κνίδιον 1158. 16.
 κοινός 1105. 13; 1114. 27.
 κοίτη 1161. 10.
 κόλλημα 1119. 30.
 κολλητιῶσι (?) 1100. 19.
 κολυμβήθρα 1151. 8.
 κόμης. See Index VIII.
 κομίζεσθαι 1102. 21; 1124. 7; 1125. 15; 1153. 3, 13, 17.
 κοπή 1141. 4.
 κόπριον 1128. 24.
 κοτύλη 1143. 1.
 κούκκουμα 1160. 23.
 κουράτωρ 1120. 13; 1146. introd.
 κράτιστος 1102. 6; 1110. 7; 1113. i. 13, ii. 3; 1115. 12; 1117. 4; 1119. 4, 8, 9, 15, 17, 26, 27.
 κρίνειν 1102. 7, 16.
 κρίσις 1102. 14; 1119. 18, 21; 1164. 11.
 κτᾶσθαι 1117. 19.
 κτενίον 1142. 7.
 κτήμα 1137. 2; 1147. 12, 22; 1165. 9.
 κυπεί() (?) 1112. 24.
 κυριεύειν 1118. 9; 1123. 19; 1124. 6; 1125. 14.
 κύριος ('guardian') 1111. i. 2; 1123. 6.
 κύριος (title) 1103. 3; 1104. 9; 1107. 1;

1108. 2, 8, 10, 12; 1117. 2, 6, 9, 17;
 1148. 1; 1151. 23, 52; 1156. 1; 1157. 1;
 1158. 1; 1160. 1; 1162. 4, 12, 14. Cf.
 Index III. κυρία 1108. 9.
 κύριος ('valid') 1124. 20; 1126. 18; 1127. 30; 1128. 27; 1129. 15; 1130. 7, 25; 1165. 7.
 κυροῦν 1112. 3, 19.
 κωλύειν 1101. 12; 1165. 4.
 κώμη 1106. 3, 4; 1111. i. 7; 1113. i. 2, ii. 5; 1126. 5; 1128. 13; 1130. 4, 13; 1134. 8, 14; 1137. 1; 1145. 4, 6.
 κωμογραμματεία 1112. 21.
 κωμογραμματεὺς 1113. i. 1.
 λαμβάνειν 1101. 3; 1107. 4; 1117. 7, 12; 1156. 10; 1158. 8, 10, 16.
 λαμπρός 1103. 3; 1163. 9; 1165. 2, 13, 14.
 Cf. Indices III and VI.
 λαογραφία 1109. 12.
 λαχανευτής 1139. 2.
 λάχανον 1139. 2.
 λαχανόσπερμον 1140. 2.
 λέγειν 1101. 2; 1102. 19; 1130. 18; 1142. 9 (λέειν); 1165. 6.
 legere 1106. 9, 10.
 λειτουργεῖν 1119. 6, 13, 16.
 λειτουργία 1119. 7, 11, 12, 16, 24, 28.
 λέξις 1102. 6.
 λεπτίον 1153. 4.
 λῆμμα 1134. 10.
 libertus 1114. 35.
 λιβός 1126. 8.
 λιδη (?) λιτή) 1126. 8, 9.
 λίθινος 1105. 10.
 λογιστεία 1147. 11.
 λογιστής. See Index VIII.
 λογιώτατος 1108. 6.
 λόγος 1104. 21; 1118. 12; 1119. 21; 1121. 16; 1133. 9, 10; 1134. 10, 11; 1138. 2; 1141. 4; 1151. 24; 1153. 20. ἴδιος λ. 1112. 1.
 λοιπάς 1147. 8, 19.
 λοιπογραφία 1131. 12.
 λοιπός 1101. 17; 1111. i. 11.
 λύειν 1165. 3.
 λυπεῖν 1165. 12.
 λύτρωσις 1130. 20.
 λῶδιξ 1153. 20.

XI. GENERAL INDEX OF GREEK AND LATIN WORDS 307

μαλακία 1151. 27.
 μάλλον 1165. 7.
 μαυθάνειν 1100. 7; 1107. 4; 1119. 28; 1157.
 11, 14; 1158. 22.
 μαρτυρεῖν 1164. 5, 6, 11.
 μαρτύρεσθαι 1114. 23; 1120. 11; 1121. 8, 23.
 μαρτυροποίημα 1114. 23.
 μάρτυς 1162. 14 (?); 1164. 7.
 mater 1114. 12.
 μεγαλειον 1103. 8.
 μεγαλόπολις 1130. 6.
 μεγαλοπρέπεια 1163. 4, 5; 1164. 2, 13.
 μεγαλοπρεπής 1108. 2, 3, 7; 1163. 3, 9;
 1164. 14.
 μέγας 1117. 2; 1142. 6; 1147. 1; 1149. 1;
 1155. 9.
 μεθοδία 1134. 9.
 μειζονία 1147. 4.
 μείζων. See Index VIII.
 μέλειν 1155. 5.
 μέλλειν 1114. 24; 1119. 6, 13; 1121. 22;
 1153. 27; 1156. 10; 1158. 22; 1160. 15.
 μένειν 1160. 18.
 μέρος 1102. 21; 1105. 8, 19; 1111. i. 7;
 1112. 22; 1125. 14, 21.
 μέσος 1113. i. 2, ii. 5; 1145. 3. ἀνὰ μ. 1111. i. 6.
 μεταβάλλεσθαι 1153. 8.
 μεταδιδόναι 1118. 2; 1153. 6.
 μεταλλάσσειν 1123. 10.
 μεταξύ 1117. 3; 1126. 11 (μετοξύ).
 μετρεῖν 1125. 16.
 μέτρησις 1125. 21.
 μετρητής 1143. 7.
 μέτριος 1117. 9, 19.
 μετριότης 1121. 10.
 μέτρον. See Index IX (a).
 meus 1114. 9.
 μέχρι 1132. 14; 1159. 5, 8.
 μηδεῖς 1100. 11 (?); 1102. 8; 1104. 15;
 1107. 2; 1110. 22.
 μήν 1119. 25; 1124. 10; 1125. 5, 7; 1129.
 7; 1130. 15; 1131. 15; 1132. 14; 1137.
 4; 1144. 8.
 μήν, οὐ μήν 1164. 5.
 μηνιάρχης 1139. 2.
 μήτηρ 1109. 2, 8, 14, 16; 1111. i. 1, 9, ii. 10,
 12, 14; 1114. 27; 1121. 3, 9, 17; 1123.
 1, 4, 7; 1128. 3; 1132. 3, 5; 1145. 20;
 1154. 12; 1159. 30.

μητρικός 1113. ii. 6.
 μητρόπολις. See Index VI (a).
 μητροπολίτης 1109. 6.
 μητροπολιτικός 1119. 19.
 μικρός 1147. 14.
 μικτός 1153. 14 (?).
 μισεῖν 1151. 2.
 μισθοῦν 1124. 3, 8, 18, 22; 1125. 2 *et saep.*;
 1126. 2; 1127. 1, 14, 17, 37; 1128. 1,
 17, 18; 1129. 6, 16.
 μίσθωσις 1124. 7, 21; 1125. 16; 1126. 18;
 1127. 13, 30; 1128. 27; 1129. 15.
 μνᾶ. See Index IX (δ).
 μόδιος 1115. 13 (?).
 μοιχός 1160. 26, 27.
 μόλις 1117. 19.
 μονή 1121. 25.
 μόνος 1119. 16; 1125. 3; 1136. 5; 1138. 9.
 οὐ μόνον 1103. 7; 1119. 17; 1165. 3.
 μυριάς 1115. 14, 15; 1129. 12.

ναῦλον 1147. 19.
 ναύτης 1115. 13.
 ναυτικός 1153. 7.
 νεόλεκτος 1103. 5.
 νεομηνία (νευμ.) 1116. 12; 1127. 4; 1129. 6.
 νέος 1119. 14; 1124. 11; 1161. 14 (?).
 νῆσος 1101. 24.
 νικᾶν 1110. 5.
 νομίζειν 1100. 8, 18.
 νομικάριος 1131. 17.
 νομισμάτιον. See Index IX (δ).
 νομοθεσία 1119. 18.
 νομοθετεῖν 1119. 16, 24.
 νόμος 1100. 9; 1101. 12; 1102. 13; 1119.
 21; 1121. 13.
 νομός. See Index VI (a).
 nonae 1114. 13, 36.
 νοσεῖν 1161. 8, 14.
 νοσοκομεῖν 1121. 10.
 νοσοκομείον 1150. 4.
 νόσος 1121. 9; 1151. 26.
 notare 1114. 37.
 νότος 1124. 2; 1126. 7.
 νουμμίον 1165. 6.
 νῦν 1102. 13; 1104. 6; 1118. 5; 1119. 11;
 1123. 9; 1130. 8; 1132. 14; 1133. 4;
 1148. 6. νυνί 1110. 15; 1119. 11.

ξένος 1154. 10. ξένῃ 1154. 7.
 ξέστης 1142. 14.
 ξήριον 1142. 7.
 ξηρόμυρον 1142. 2.
 ξόανον 1117. 1.
 ξύλαμή 1124. 15.
 ξύλινος 1127. 9.
 ξύλον 1144. 15.

 ὀβολός. See Index IX (δ).
 ὄδε 1114. 23; 1130. 20; 1133. 14; 1153. 24.
 ὄθεν 1119. 10, 11.
 ὀθονιακός 1146. 7.
 ὀθόνιον 1146. 5.
 οἰκεῖν 1101. 24; 1110. 10; 1121. 18.
 οἰκείος 1101. 23, 27.
 οἰκία 1105. 8, 19; 1110. 3, 8, 9; 1111. i. 5,
 ii. 4; 1120. 15; 1121. 17; 1127. 7;
 1128. 13; 1129. 9. θειοτάτη οἰκ. 1134. 4,
 15.
 οἰκογενής 1110. 16.
 οἰκοθεν 1107. 5.
 οἰκονομεῖν 1123. 22.
 οἶκος 1152. 5; 1153. 19; 1158. 4. ἐξ οἴκου
 1130. 9. ἐνδοξος οἶκ. 1131. 2, 13.
 οἶνοπαρλημπτής 1141. 2.
 οἶνος 1131. 5; 1139. introd.; 1141. 6, 8.
 οἶνοχειριστής 1131. 1.
 οἶος 1126. 9.
 ὀλίγος 1101. 3; 1121. 5, 12, 19; 1156. 5;
 1164. 4.
 ὀλκή 1142. 4, 5.
 ὀλοκληρεῖν 1158. 3.
 ὄλος 1117. 11; 1158. 4; 1165. 8. ὄλως
 1106. 6.
 ὀμνύειν 1110. 20; 1113. ii. 8.
 ὀμογνήσιος 1111. i. 8.
 ὀμοίως 1109. 12, 16; 1110. 13, 17; 1111. i.
 12; 1112. 17; 1141. 7.
 ὀμολογεῖν 1122. 8; 1123. 8; 1125. 2; 1126.
 18; 1129. 15; 1130. 7, 26; 1132. 6;
 1133. 8, 15; 1134. 6, 17.
 ὀμοῦ 1126. 13.
 ὀνηλάτης 1140. 2.
 ὄνομα 1102. 23; 1135. 2; 1151. 51; 1160.
 6, 8.
 ὄνυξ 1142. 4.
 ὄξος 1141. 7, 10; 1158. 17.
 ὀπότεν 1129. 13.

ὀπωροπώλης 1133. 7.
 ὀπωρ 1104. 14; 1118. 5; 1119. 20, 27;
 1161. 4.
 ὀράν 1101. 22; 1158. 9.
 ὀρίγανον 1142. 11.
 ὀρίζειν 1103. 7.
 ὀσος 1163. 5.
 ὀσπερ 1119. 28; 1125. 6; 1126. 13; 1129.
 12; 1134. 7.
 ὀστις 1119. 8.
 ὀταν 1107. 3; 1158. 15.
 ὅτι 1101. 12; 1103. 6; 1107. 4; 1142. 10,
 12; 1151. 51; 1153. 6; 1154. 7; 1155. 3;
 1157. 24; 1158. 22; 1159. 5, 7, 17; 1160.
 8, 9, 19, 24; 1161. 10, 12; 1164. 11.
 οὐδὲ γάρ 1101. 19.
 οὐδεὶς 1102. 11; 1118. 11, 13; 1133. 10;
 1134. 11.
 οὐκέτι 1101. 14.
 οὐν 1119. 18; 1130. 19; 1156. 7, 12; 1157.
 6, 8, 21; 1158. 6 *et saep.*; 1165. 11.
 οὐπον 1153. 26 (?).
 οὐσία 1102. 9.
 οὔτε 1133. 11; 1134. 12.
 οὕτως 1102. 6; 1117. 6, 17, 22; 1147. 2.
 ὀφείλειν 1118. 5; 1125. 15; 1165. 8.
 ὄψις 1154. 4.
 ὀψώνιον 1159. 3.

 π/ 1163. introd., 1; 1165. 1.
 παίδευσις 1165. 2.
 παιδίον 1159. 29.
 πάλαι 1111. ii. 13.
 παλαιός 1159. 25.
 πάλιν 1106. 2; 1121. 14; 1164. 6; 1165. 10,
 πάνοπλος 1110. 6 (?).
 παντοῖος 1134. 6; 1151. 35.
 πάνυ 1161. 8, 10; 1164. 2.
 παραγίνεσθαι 1109. 10; 1153. 10; 1162. 7.
 παράδειγμα 1100. 10.
 παραδέχεσθαι 1125. 11.
 παραδιδόναι 1100. 20 (?); 1115. 11; 1127. 21,
 25; 1128. 23; 1129. 14.
 παράδοσις 1117. 12.
 παρακαλεῖν 1165. 11.
 παραλαμβάνειν 1102. 8; 1117. 13; 1127. 23.
 παραλείπειν 1101. 26.
 παραλιμπάνειν 1101. 22,
 παραλογισμός 1103. 5.

- παραμένειν 1117. 22; 1122. 10.
 παρανομῆν 1106. 9.
 παρὰ νόμημα 1119. 10.
 παρὰ νόμια 1119. 8, 10, 18.
 παρὰ νόμος 1106. 5.
 παραπίπτειν 1133. 12.
 παρασκευάζειν 1101. 10; 1163. 6; 1164. 10.
 πάραυτα 1163. 6.
 παραφέρειν 1164. 4.
 παραφυλακή 1165. 7, 9.
 παραφυλάσσειν 1106. 4.
 παρεγγυᾶν 1101. 15, 25; 1106. 6.
 παρῆναι 1102. 5; 1119. 23; 1129. 8.
 παρέξ 1133. 9.
 παρέπεσθαι 1134. 15.
 παρέρχεσθαι 1134. 10, 14.
 παρέχειν 1116. 9; 1121. 14, 25; 1123. 14;
 1131. 11.
 παριστάναι 1102. 18; 1106. 8.
 παρόριον 1113. i. 17.
 πάρος 1121. 36.
 παρρησία 1100. 15.
 πᾶς 1119. 10, 16; 1120. 19; 1123. 13, 16,
 21; 1124. 20; 1125. 9, 19; 1126. 16;
 1127. 12, 30; 1128. 25; 1129. 11; 1130.
 14, 17, 24; 1133. 14; 1151. 14 *et saep.*;
 1154. 3; 1155. 10; 1158. 3; 1159. 33;
 1160. 3, 6, 15; 1161. 5, 16; 1163. 3, 9;
 1164. 10, 14; 1165. 13, 14.
 παστᾶς 1158. 15 (?).
 παστοφόρος. See Index VII (a) 3.
 πάσχειν 1120. 1; 1121. 7.
 πάτημα 1142. 3; 1156. 9.
 πατήρ 1109. 14; 1111. i. 10, ii. 6; 1119. 28;
 1122. 7; 1123. 11; 1148. 6; 1154. 12;
 1160. 1.
 πατρικίος 1134. 2.
 πατρικός 1123. 21; 1164. 2, 13.
 πάτριος 1119. 21.
 πατρίς 1102. 10; 1117. 8; 1119. 9, 12, 15.
 πάτρων 1156. 15.
 παύεσθαι 1121. 10.
 πεδίον 1126. 4.
 πείθειν 1101. 19 (*πέποιθεν*).
 πέμπειν 1153. 6, 19, 21; 1155. 12; 1156. 12;
 1157. 3; 1158. 13, 16, 17, 24; 1159. 17,
 21; 1160. 9 *et saep.*
 περίβλεπτος 1108. 5.
 περιηγείν 1119. 7.
 περικόπτης 1146. 15.
 περιμένειν 1100. 16.
 περίοδος 1100. 4; 1119. 6.
 περιστερεών 1127. 8, 15, 22, 37.
 περιστερίδιον 1143. 6, 7; 1144. 12.
 περιτειχίζειν 1111. ii. 8.
 πιπράσκειν 1131. 6; 1160. 11.
 πίστις 1134. 8.
 πιττάκιον 1131. 18; 1150. 6.
 πλείστος 1121. 19; 1155. 2; 1164. 12.
 πλήθος 1106. 7.
 πλημμελείν 1119. 18.
 πλήρης 1119. 15; 1137. 2, 3.
 πληροῦν 1103. 6, 7; 1107. 3; 1133. 8; 1134.
 6; 1137. 1.
 πλησίον 1165. 9.
 πλινθίον 1110. 10.
 πλοῖον 1153. 11.
 πνεῦμα 1151. 1; 1161. 7. πν. ἄγιον 1151. 6.
 πόθεν 1121. 16.
 ποιεῖν 1101. 22; 1104. 14; 1106. 8; 1117. 5;
 1119. 27; 1121. 23, 26; 1130. 21; 1156.
 14; 1158. 6; 1164. 9; 1165. 7, 9, 11.
 πολιορκεῖν 1117. 23.
 πόλις. See Index VII (a).
 πολιτεία 1119. 21, 23.
 πολιτικός 1146. 17. τὰ π. 1104. 7, 13.
 πολλάκις 1119. 17.
 πολὺς 1157. 28; 1158. 2, 25; 1160. 2, 3.
 πρὸ πολλοῦ 1153. 16.
 πολύτιμος 1121. 20.
 πορεύεσθαι 1143. 2.
 πόρος 1123. 21.
 πορφύρα 1153. 26.
 πορφυροῦς 1153. 14.
 ποσότης 1102. 11.
 possessio 1114. 10.
 ποτέ 1107. 4, 5.
 πῶμα 1134. 3; 1155. 6; 1165. 4.
 πραγματευτής 1130. 6.
 πραιπόσιτος. See Index VIII.
 πραιτώριον 1116. 2.
 πρακτορεία. See Index VIII.
 πρᾶξις 1124. 18; 1127. 28; 1130. 24.
 πρᾶσις 1156. 6.
 πράσσειν 1106. 5; 1124. 3; 1155. 8.
 πράτης 1146. 7.
 πρατός 1117. 24.
 πρέπειν 1121. 11.

πρεσβεία 1151. 39.
 πρέσβυς 1102. 16, 22.
 πρεσβύτερος (adj.) 1109. 2; 1117. introd.
 πρ. (title). See Indices VII (δ), VIII.
 πρίγκεψ 1108. 3.
 pridie 1114. 13, 36, 37.
 πριμιπύλαριος 1133. 5.
 πρίν 1061. 14.
 προαίρεσις 1101. 8.
 προβατικός 1151. 7.
 πρόγραμμα 1101. 16; 1155. 12.
 προγράφειν 1130. 18; 1153. 12.
 procuratio 1114. 6.
 προδιδόναι 1102. 10.
 profiteor 1114. 9.
 προθεσμία 1117. 20; 1130. 12, 20, 22; 1132.
 8, 20.
 προθηκάριος (?) 1146. 20.
 προίξ 1102. 10.
 προκείσθαι 1114. 32; 1115. 7; 1121. 8; 1124.
 16, 22; 1127. 40; 1129. 16, 17; 1130.
 26, 29; 1131. 18; 1133. 17; 1137. 4.
 προλαμβάνειν 1151. 4.
 προνοητής 1134. 8; 1147. 17, 19.
 προπορεύεσθαι 1144. 3, 5, 9.
 πρὸς, πρὸς τό 1104. 15; 1115. 8.
 προσαγορεύειν 1162. 12.
 προσβαίνειν 1109. 6, 9.
 προσδιαγράφειν 1112. 16, 25.
 προσδοκᾶν 1158. 4.
 προσεῖναι 1105. 10; 1121. 8.
 πρυσέρχεσθαι 1102. 9; 1119. 8, 19; 1156. 3.
 προσευκαίρειν 1119. 12.
 προσήκειν 1100. 15; 1101. 20, 23; 1102. 8,
 21; 1119. 23, 24, 27.
 προσιέναι 1101. 15, 19.
 προσκυνεῖν 1164. 12.
 προσκύνησις 1164. 14; 1165. 12, 13.
 προσλαμβάνειν 1103. 8.
 πρόσδοδος 1102. 17-19; 1147. 22.
 προσοφείλειν 1118. 6; 1127. 26.
 προστασία 1126. 4, 8; 1134. 7.
 προστατής 1150. 1.
 προσφεύγειν 1101. 9.
 προσφθείρειν 1100. 19.
 προσφωνεῖν 1119. 28.
 προσφώνησις 1119. 4, 24.
 πρόσχρωμος 1153. 23.
 προτάσσειν 1112. 18; 1115. 19.

προτελεῖν 1147. 21.
 πρότερον 1110. 19; 1111. i. 9, 10, ii. 6; 1112.
 6; 1113. i. 18, ii. 6; 1130. 7, 28.
 προτιθέναι 1100. 2, 4, 23.
 πρόφασις 1100. 12; 1119. 11.
 προφέρειν 1164. 4.
 προχειρίζεσθαι 1119. 9, 12.
 πρόχρησις 1125. 3.
 προχωρεῖν 1104. 8.
 proximus 1114. 13 (?).
 πρυτανεία 1104. 17, 22.
 πρυτανεύειν, πρύτανις. See Index VIII.
 πρώην 1104. 9.
 πρωτεύειν 1106. 6.
 πρωτήκτωρ 1134. 3.
 πρώτος 1101. 3; 1125. 21. πρώτον 1119. 15.
 πταίειν 1165. 11.
 πυνθάνεσθαι 1102. 11.
 πυρετός 1151. 35.
 πυρός 1124. 11; 1125. 1; 1144. 18; 1145.
 2 et saep.
 πωμαρίτης 1133. 3.

 q. p. f. 1114. 13.
 que 1114. 15.
 qui 1114. 13, 14. qui et 1114. 8, 10, 11.

 res 1114. 14.
 ῥίγος 1151. 36.
 ῥιπάριος. See Index VIII.
 ῥοῦτικός 1142. 16.
 ῥωννύναι, ἔρρωσο 1105. 22; 1140. 4; 1148.
 10; 1153. 28; 1155. 14. ἔρρωσθαι βούλο-
 μαι 1100. 5. ἔρρωσθαι εὐχομαι 1104. 17;
 1119. 24; 1142. 16; 1157. 28; 1158. 25;
 1160. 28; 1162. 13.

 σαβαώθ 1152. 2.
 σανδύκινος 1153. 14.
 σαφής 1102. 11. σαφῶς 1119. 16.
 scribās 1106. 10.
 scribere 1114. 37.
 σεαυτοῦ 1154. 5.
 σεβάσμιος 1113. i. 5.
 secundum 1114. 14, 35.
 σέλλα 1146. 6.
 seu 1114. 10.
 σημαίνειν 1112. 3, 19.
 σήμερον 1153. 9.

σημειοῦσθαι 1136. 7; 1139. 3; 1141. 8, 10.
 σθένος 1120. 19.
 σίππιον 1130. 12, 29, 31.
 σιτάριον 1156. 5.
 σιτίον 1158. 11.
 σίτος 1147. 8, 18; 1159. 11.
 σκέπτεσθαι 1102. 5.
 σκρίβας 1108. 4.
 σόλιον 1158. 18.
 σός 1121. 26; 1131. 3, 11; 1134. 16; 1163. 8.
 σοφία 1165. 6.
 σοφός 1165. 13.
 σπονδή 1143. 4.
 σπορά 1126. 9.
 σπόρος 1126. 10.
 σπουδάζειν 1164. 11.
 σταβλίτης 1147. 5.
 σταθμός 1130. 13.
 στεφανοῦν 1117. 5.
 στήμιον 1142. 7.
 στιχάριον 1136. 4, 5.
 στοιχείον 1137. 5.
 στοῖχος 1119. 12.
 στολιστής 1144. 1.
 στρατεῦεσθαι 1103. 5; 1154. 11.
 στρατηγός. See Index VIII.
 στρατιώτης 1101. 13, 18; 1115. 13.
 στρατιωτικός 1106. 7.
 στροβίλιον 1142. 6.
 στρύβιλος 1144. 11.
 στυράκιον 1142. 5.
 subicere 1114. 14.
 συγγραφή 1105. 3.
 συγγραφοδιαθήκη 1102. 14.
 συγκύρειν 1105. 13.
 συγχωρεῖν 1107. 2.
 σύλησις 1121. 6.
 συλλαβή 1164. 3.
 συλλέγειν 1160. 16.
 συλλειτουργός 1162. 2.
 σύμβιος 1160. 4.
 συμπολίτης 1119. 19.
 συμπόσιον 1128. 14; 1129. 10; 1159. 26.
 συμφέρειν 1149. 4.
 συμφορά 1121. 15.
 συμφωνεῖν 1115. 19; 1126. 11; 1131. 17;
 1148. 5.
 σύμφωνος 1103. 6; 1148. 9.
 συναποδημεῖν 1122. 10.

συνδέχεσθαι 1162. 8.
 συνιδιδόναι 1130. 22.
 σύνεργον 1159. 15, 20.
 συνήθης 1104. 24.
 σύνθεσις 1153. 23.
 συνιστάναι 1105. 1.
 σύνναος 1149. 3.
 σύνοψις 1117. 7.
 συντάσσειν 1118. 1; 1159. 7.
 συντίθεσθαι 1122. 9.
 συντυγχάνειν 1163. 2.
 supra 1114. 37.
 συστάτης 1116. 5, 21.
 σύστημα 1100. 11.
 suus 1114. 13.
 σφραγίζειν 1114. 24.
 σφυρίδιον 1158. 17.
 σχοινίον 1126. 7.
 σχολαστικός 1165. 14.
 σῶμα 1110. 12; 1161. 6.
 σωτήρ 1161. 2.
 tabularius 1114. 35.
 ταγαρίδιον (?) 1158. 12.
 ταγή 1139. 3.
 τάλαντον. See Index IX (δ).
 ταμείον 1103. 7.
 τάξις 1100. 10; 1104. 24; 1120. 5.
 ταρσικάριος (θαρσ.) 1146. 16.
 τάσσειν 1109. 7. τάσσεσθαι 1105. 21; 1125.
 8; 1159. 16.
 τάχος 1153. 19.
 τε 1101. 5; 1119. 10; 1124. 18; 1127. 28;
 1130. 24; 1133. 13; 1157. 10; 1162. 10.
 τέκνον 1121. 11.
 τελείν 1129. 11; 1130. 22.
 τέλοςμα 1123. 15.
 τελευτᾶν 1111. ii. 11, 13.
 τέλος 1128. 20.
 tertius 1114. 14.
 testatio 1114. 14, 16.
 τεταρταῖος 1151. 37.
 τέταρτον 1102. 9.
 τετράς 1163. 2.
 τετραχοίνικος 1124. 12.
 τετράβολον 1142. 11.
 τεχνίτης 1117. 12.
 τηρεῖν 1160. 16.
 τίκτειν 1151. 12, 30.

τιμή 1112. 15, 25; 1124. 13; 1131. 5; 1133. 10; 1139. introd.; 1144. 19; 1147. 8, 18; 1156. 8.
 τίμιος 1164. 3.
 τιμωρία 1106. 8.
 τίς 1119. 22; 1121. 16, 21; 1160. 26.
 τις καί τις 1117. 1. τις relat. 1155. 13.
 τοιγάρτοι 1101. 16.
 τοιοῦτος 1100. 9, 12, 18; 1106. 7; 1121. 19; 1165. 5.
 τόκος 1105. 18; 1118. 6; 1125. 6; 1130. 23, 33; 1132. 14. τ. δραχμαῖος 1125. 4, 9.
 τ. δραχμῶν δύο 1132. 14.
 τόλμα 1119. 8.
 τολμᾶν 1106. 4, 9; 1120. 15.
 τόλμημα 1106. 7.
 τόμος 1112. 1, 17.
 τοπαρχία. See Index VI (a).
 τόπος 1100. 4; 1111. ii. 18; 1127. 5, 15, 22, 39; 1128. 23; 1129. 10, 17; 1134. 8; 1145. 3; 1154. 9. ἐπὶ τόπων 1101. 20; 1117. 13; 1120. 2. κατὰ τύπον 1101. 9; 1162. 2.
 τοσοῦτος 1165. 3.
 τότε 1119. 4, 6, 9.
 τράγημα 1158. 18.
 τράπεζα 1132. 12, 17. τ. δημοσία 1117. 13.
 τραπέζιτης 1146. 17, 18.
 τρισκαίδεκαετής 1109. 6, 9.
 τρίστεγος 1105. 9.
 τριταῖος 1151. 37.
 τρίτος 1114. 24.
 τριώβολον 1112. 25.
 τρόπος 1101. 3; 1164. 10.
 τροφός 1107. 1.
 τρύγη 1146. 6.
 τυγχάνειν 1100. 15; 1101. 20; 1121. 5.
 τυλάριον 1159. 24.
 τύχη 1101. 7, 11, 21, 24; 1110. 21.

ὕβριζεν 1120. 6.
 ὑγαίνειν 1154. 5.
 ὑγής, ἐξ ὑγιούς 1110. 21.
 υἱός 1109. 8, 14; 1111. ii. 12, 14; 1114. 20, 21; 1126. 19, 21; 1129. 5; 1130. 4, 5, 26, 30; 1134. 3, 5; 1146. 11; 1148. 3; 1151. 5, 23; 1153. 2; 1161. 3.
 ὑμέτερος 1163. 5; 1164. 1, 13; 1165. 2, 6.
 ὑπάγειν 1119. 24; 1161. 14.

ὑπαγορεύειν 1102. 5.
 ὑπακοῦειν 1122. 11.
 ὑπάρχειν 1105. 5; 1110. 9; 1111. i. 6, ii. 5; 1119. 17; 1124. 19; 1126. 3, 16; 1127. 6, 29; 1128. 12; 1130. 24; 1134. 15.
 ὑπατία, ὕπατος. See Index III.
 ὑπεναντίος 1151. 55.
 ὑπερένδοξος 1151. 54.
 ὑπέρβεις 1128. 21.
 ὑπερχρονία 1125. 8.
 ὑπερφῶς 1127. 5, 38.
 ὑπεύθυνος 1134. 7, 14.
 ὑπέχειν 1119. 21.
 ὑπηρετεῖν 1100. 14 (?); 1121. 10.
 ὑπηρετής. See Index VIII.
 ὑποβάλλειν 1101. 25; 1163. 6.
 ὑποδέχεσθαι 1134. 7, 13.
 υποθήκη 1105. 3.
 ὑποκαυστής 1146. 10, 21.
 ὑποκείσθαι 1100. 6.
 ὑπολογεῖν 1124. 5.
 ὑπόλοιπος 1107. 3.
 ὑπόμνημα 1117. 14; 1118. 4; 1160. 17, 20.
 ὑπομνηματογράφος. See Index VIII.
 ὑπόμνησις 1100. 8.
 ὑποσημειοῦσθαι 1115. 8.
 ὑποστάθμιος 1142. 1 (?).
 ὑποστέλλειν 1102. 14.
 ὑπόσχεσις 1117. 6.
 ὑποτάσσειν 1119. 23, 26.
 ὑποτίθεσθαι 1105. 6, 14; 1118. 8.
 ὑποτιμᾶσθαι 1119. 11.
 ὕστερος, ἐξ ὕστερον 1118. 12.
 ὑφαιρεῖν 1102. 10.
 ὑφηγείσθαι 1119. 8.
 ὑφιστάναί 1119. 11, 28.
 υxor 1114. 12.

vicesima 1114. 15.

φαίνειν 1118. 3; 1120. 9; 1123. 20.
 φακός 1143. 7.
 φάναι 1101. 11. φάσθαι 1121. 32.
 φανερός 1100. 3; 1119. 13.
 φάσις 1157. 3.
 φέρειν 1148. 9; 1159. 23; 1164. 1, 6, 7.
 φεύγειν 1151. 1.
 φθάνειν 1103. 6.
 φιλόανθρωπος 1102. 7.

XI. GENERAL INDEX OF GREEK AND LATIN WORDS 313

φίλος 1104. 5, 17; 1109. 4; 1155. 10;
 1158. 26. φίλτατος 1155. 1; 1165. 14.
 φιλοτιμία 1153. 16.
 φοβερός 1151. 55.
 φορμαρία 1115. 12.
 φόρος 1107. 1, 3; 1117. 15; 1126. 10, 13;
 1127. 10.
 φορτίον 1153. 9.
 φρέαρ 1105. 10.
 φροντίζειν 1100. 3; 1119. 23.
 φροντιστής 1141. 3.
 φυγαδεύειν 1151. 33.
 φυγή 1121. 26.
 φύλαρχος 1119. 2.
 φυλή 1116. 20.
 φωρ (magic) 1152. 1.
 φωρῶν 1100. 20.
 χαίρειν 1105. 2; 1119. 15, 22; 1122. 8;
 1123. 8; 1130. 6; 1132. 6; 1133. 7;
 1134. 5; 1140. 1; 1141. 2; 1153. 2;
 1154. 2; 1155. 2; 1156. 1; 1157. 2;
 1160. 2; 1162. 5.
 χαλάδριον 1142. 13.
 χάλκινος 1158. 23.
 χαλκός 1105. 21.
 χαρά 1162. 5.
 χάρτης 1142. 12.
 χαρτουλάριος 1108. 8.
 χείρ, διὰ χειρός 1130. 9; 1146. 14, 16.
 χειρόγραφον 1132. 16.
 χήρα 1120. 12.

χμγ 1130. 1.
 χοῖνιξ. See Index IX (a).
 χόρτος 1107. 3; 1156. 11.
 χρεία 1116. 17; 1130. 9; 1156. 11; 1160.
 27.
 χρέος 1130. 18; 1133. 19.
 χρεωστέιν 1107. 1, 5; 1131. 4.
 χρή 1163. 5.
 χρηματίζειν 1113. ii. 2; 1114. 23, 26.
 χρήσις 1130. 8, 27; 1158. 12.
 χρήσθαι 1100. 22; 1127. 14; 1153. 27.
 χρηστήριον 1105. 11; 1129. 11.
 χρόνος 1105. 17; 1119. 15; 1121. 36; 1123.
 18; 1127. 21; 1128. 7, 22; 1130. 23;
 1157. 29; 1158. 25; 1164. 3.
 χρυσούς 1117. 1.
 χρύσινος 1133. 9.
 χρυσίον 1117. 8.
 χρυσός. See Index VII (δ).
 χρυσοχόος 1117. 12; 1146. 13.
 χῶμα 1112. 6, 9, 11, 22.
 χώρα 1100. 17; 1134. 8.
 χωρεῖν 1102. 15; 1115. 13; 1165. 6.
 χωρίον 1141. 6.
 χωρίς 1124. 16; 1128. 21; 1130. 19, 27.
 ψυχή 1161. 6.
 ὠδε 1160. 14.
 ὠρα 1114. 24.
 ὠρωρ (magic) 1152. 1.
 ὠσπερ 1121. 12.

XII. INDEX OF PASSAGES DISCUSSED.

(a) AUTHORS.

| | PAGE | | PAGE |
|-----------------------------------------------|--------|--------------------------------------|--------|
| Arcadius, p. 21. 19 | 57 | Cratinus Frag. 101 | 108 |
| Athenaeus xv. 677 d-f | 73 | Diog. Laert. vi. 76 | 26, 27 |
| Cercidas Frags. 2-5 | 50 | Eustath. Homer B, p. 199 | 25-6 |
| Frag. 7 | 55, 56 | Hellanicus Frag. 56 | 71 |
| Frag. 9 | 26, 53 | Herodian, Μον. Δέξ. 10. 32 | 57 |
| Cramer, <i>Anecd. Oxon.</i> ii. 132 | 55 | Hesiod Frag. 115. 3 | 108 |

| | PAGE | | PAGE |
|-------------------------------------|--------|---------------------------------------------------|------|
| Hesychius s. v. ἄρμενος | 108 | Schol. Soph. <i>O. C.</i> 900 | 94 |
| Homer α 38 | 108 | Sophocles <i>O. C.</i> 195 | 108 |
| Philo ii, p. 520 Mangey | 115-16 | Steph. Byz. s. v. Ἰβηρία | 108 |
| Photius, <i>Bibl.</i> 190 | 25-6 | s. v. Μεγάλη πόλις | 25-6 |
| Schol. Homer B 776 | 95 | <i>Trag. Gr. Fr.</i> Adesp. 187 (Nauck) | 54 |
| 798 | 97 | | |

(b) PAPYRI AND INSCRIPTIONS.

| | | | |
|-------------------------------------------------------|-----|-----------------------------------------------------|-------|
| B. G. U. I. 14. iv. 18 | 255 | P. Oxy. II. 258. 9-12 | 181 |
| 108 | 191 | 277. 8-10 | 218 |
| II. 482. 5 | 188 | 339 | 175-7 |
| 484 | 186 | III. 501. 39-42 | 219 |
| Berl. Klassikertexte iii. p. 31. 2. 1 | 114 | 579 | 202 |
| P. Brit. Mus. II. 214. 20 | 213 | IV. 740. 35 | 245 |
| III. 915 | 184 | 37 | 228 |
| C. I. L. v. 5067. 7 | 196 | 741. 8 | 262 |
| C. P. R. 18. 24-5 | 171 | V. 841. vi. 88 | 53 |
| P. Cairo Cat. 67031. 17 | 178 | ix. 17 | 53 |
| Dittenberger, <i>Or. Gr. Inscr.</i> 665. 13 | 165 | VI. 920. 40 | 255 |
| P. Fay. 138. 1 | 250 | 923. 1-4, 6 | 250 |
| P. Flor. 4. 12 | 186 | 934. 10 | 229 |
| 39. 8 | 199 | VII. 1030. 2 | 209 |
| 119. 4-5 | 239 | P. Reinach 49. 11 | 184 |
| P. Giessen 20. 16 | 255 | P. Strassb. 34. 9 | 184 |
| P. Hawara, Homer B 769 | 79 | 40. 48 | 255 |
| P. Leipzig 34, &c. | 172 | P. Tebt. II. 286. 15-18 | 171 |
| 45, &c. | 236 | Wessely, <i>Script. Gr. Spec.</i> 26. 5-6 | 251 |
| P. Leyden S. iii. 30 | 247 | | |
| T. i. 5 | 247 | | |
| P. Oxy. I. 20 | 96 | | |
| 43 recto ii. 28-9, &c. | 198 | | |
| 91. 8-11 | 231 | | |

UNPUBLISHED.

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|-------------------|-----|
| Leipzig | 209 |
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No. 1074, recto

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No. 1080, recto

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The image shows a fragment of an ancient papyrus document. The papyrus is light brown and features a decorative border with a scalloped edge and several diamond-shaped holes. The text is written in two main scripts: Greek and Coptic. The Greek text is written in a cursive hand, and the Coptic text is written in a similar cursive style. Some text is written in red ink (rubrication), which is used to highlight certain words or phrases. The text is arranged in columns, with some lines of text written horizontally and others written vertically. The fragment appears to be a part of a larger document, as evidenced by the irregular edges and the presence of text on both sides of the fragment.

No. 1075

No. 1077

ΚΥΡΕΙΝΑΡΑ . ΑΛΗΛΟΥΑΙΕ ΧΡΙ
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No. 1090

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No. 1100

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No. 1098, verso

This image shows a fragment of an ancient papyrus scroll. The text is written in Greek, using a cursive script. The fragment is torn and irregular, with several lines of text visible. The text is partially obscured by the damage to the papyrus.

No. 1073, verso

The manuscript page is written in a medieval script, likely Gothic or similar. The text is arranged in a single column, running vertically down the page. The parchment is heavily damaged, with large sections missing, particularly on the left side and bottom, where the underlying structure is visible. The remaining text is fragmented and difficult to decipher due to the damage and fading.

The visible text fragments include:

- Top left: *...um...*
- Top right: *...um...*
- Middle left: *...um...*
- Middle right: *...um...*
- Bottom left: *...um...*
- Bottom right: *...um...*

No. 1097, recto

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